

THE CHRISTIAN CENTURY.

Volume XIX.

Chicago, Illinois, February 20, 1902.

Number 8.

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THE CHRISTIAN CENTURY.

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The following table of contents will give an idea of the scope and motive of the book.

Introduction—*The Task of the New Century.*
1. Are the Disciples a Denomination?
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3. Do the Disciples Desire Christian Union?
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11. Apostolic Christianity—The Doctrine.
12. Apostolic Christianity—The Ordinances.
13. Apostolic Christianity—The Spirit.
14. The Form of Christian Union.
15. The Church of the Future.
16. Christian Unity—An Appeal.

Dr. Willett needs no introduction to our readers. Every Disciple is familiar with his name and the prominence of his work. He is not only a leader amongst our own people, but is generally recognized as one of the best known and most popular Biblical lecturers on the American platform. The fact that he is the author of *Our Plea for Union and The Present Crisis* is ample assurance of its surpassing interest and value.

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THE CHRISTIAN CENTURY.

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EDITORIAL

HE LOVED ME SO.

A lily in His garden fair,
That would I be;
To shed sweet perfume on the air,
Of praise and love and humble prayer,
That I his image so may bear
Who died for me.

A drop of dew, though tremblingly,
That would I hold;
That imaged there His will may be
In every change He brings to me
While fitting for eternity,
With streets of gold.

I'd be a flower of purest white,
As white as snow;
That I might witness for the Light
Which shines, dispelling earthly night,
And bringing in the day most bright,
With gospel glow.

And ever where the light is clear,
There would I look;
And so escape the needless fears
Which fill so many lives with tears,
Which heed not, through life's fitful years,
His blessed look.

And I would linger, till the hand
Of Him I love
Transplants me to the better land,
To grow by love's sweet zephyrs fanned.
With those in blood-washed robes to stand,
In heaven above.

—B. F. M. Sours.

FIRST THINGS FIRST.

IN considering the fact that the Disciples of Christ stand historically as the advocates of Christian unity upon the platform of the apostolic preaching, obedience and spirit, it is pertinent to raise the question how this unity may best be promoted. This is indeed the only inquiry which is calculated to give us concern; for there can be no question as to the duty and desirability of such unity among the people of God. On the other hand we have no novel methods to propose, no compromises on matters relating to an adjustment of the differences now existing among the churches. There has appeared no fact that should lead us to doubt in the smallest degree the wisdom of the fathers of this movement as they studied the situation in their day, and fixed upon the path of return to the essentials of apostolic Christianity as the only practicable road to the lost unity of the Church.

The danger has been, and still is, that of failure to use the power and momentum actually acquired by our people to advance the cause of unity which is the only valid justification for our separate existence. The revival now needed in our own churches is that of a spirit of eager devotion to this task. It is not a change of doctrine, for the doctrine is not ours to change;

nor is it a change of ordinances, for that is neither possible nor desirable; neither is it essentially a change of spirit and temper, though it is clear that vast improvement can be made in some quarters among our own people in this direction. The apostolic spirit is the spirit of Jesus. No long study of the situation is required to show that the sincerity, humility, love of truth, receptivity, charity, breadth of view and love which characterized the life of our Lord are in constant danger of atrophy in the effort to defend propositional correctness, and to champion any orthodoxy of opinion which has proved itself artificial. Yet even these ungracious variations from the spirit of the Master lose their power for evil as the Church grows in the essentials of the Christian life.

Life More Than Logic.

It is not by debate and acrimonious discussion that violent, unreasonable, selfish or unspiritual men are silenced in any congregation or fellowship, but by constant emphasis upon the great realities of our holy faith.

It is this word "emphasis" which needs promotion in our vocabulary as we consider the subject of Christian union. We are none of us prepared to say just how soon or in what form our hopes are to be realized. Our responsibility is not, however, for the final stages of the movement, but for immediate effort. When we consider all the road which yet remains to be covered before the goal is reached, there are ample reasons for discouragement, and sufficient obstacles to give us pause. But as in the journey of the Pilgrim and the voyage of the Argonauts, the lions are mostly chained, and the defiant and obstructing rocks have a way of cleaving asunder as one goes forward.

Most discussions of Christian unity, even among our own people, are likely to be turned from the main track upon some siding of controversy as to the final form and fashion of the work. When there is urged the question of a present deity to promote the spirit of love and brotherhood among all believers, it is quite too frequently the case that the whole value of awakened interest is lost through the untimely precipitation of some of the following questions: Do you believe the Roman Catholic church will ever consent to union on the terms proposed? What kind of church government will the united church use? Will all Christians adopt baptism by immersion as their final practice, or will some compromise be permitted? What will become of all the denominational property such as colleges, missionary equipments, etc.? We can easily see that all these matters permit of wide varieties of view, and that most animated discussions could be held over each one of them. But meantime the cause of union has not been advanced by as much as a handbreadth, but rather have the difficulties of the task of union been accentuated. The fatal mistake is that of discussing

Last Things First.

Of the same nature is any immature effort to unite either congregations or denominations until thorough preparation has been made by cultivation of the spirit of unity among all concerned. Many there are still who are not convinced that unity is either practicable

or desirable. Least of all has their attention ever been called to the subject in any adequate and persistent manner. Let us suppose that a congregation of such people, Presbyterian, Methodist or Baptist, is approached by our own brethren living in the same place, with proposals of union. From our point of view it is scriptural and desirable. From theirs it is radical, disturbing, revolutionary, and hardly scriptural. Most of all, it means the disturbance of all their relations to their denominational machinery. They would be compelled to run the gauntlet of reproof from every society, board, college and journal of their fellowship. It is not surprising, therefore, that they hesitate or refuse at first, and perhaps persistently. Our mistake was in proposing to accomplish the *last thing first*. There are many things to be done in cultivating fraternity among Christians before we can expect incorporating or organic union.

Should we then accept a first failure as final, and relinquish at once the effort? That would be confession that what we have evermore advocated is but an idle dream, impossible of realization. Rather it will be wisdom to take up the problem in a serious manner, by putting *first things first*, and leaving the later things to their true and balanced adjustment. We are prepared to agree that Christian union may be much further off than we wish or believe. On the other hand, we are willing to concede that it may come much sooner than we expect it. Most of all are we free to recognize a variety of means for its accomplishment that have not been by us counted as aids, and the probability that the approaches to it may be through various regions with which we are unfamiliar, where we could not feel at home, or where we will not personally go. We are certainly prepared to believe that there will be stages on the road to this goal where much unnecessary luggage will still be carried by the various caravans approaching rendezvous, and where a larger tolerance of differing opinions must be cultivated by all who wish to enter the great congregation. But if we fulfill our purpose of preaching the crusade itself, and painting the beauties of that fair city, whither the tribes go up, progress will be made, the road will be taken by many who to-day rest in groves by the wayside, and we shall accomplish our task of pointing out the ways to Zion.

Christian Union Needs Emphasis.

Of the questions raised above regarding the final forms of things we have our own views, and we are convinced that these views are the legitimate inferences from the Scriptures, as we are aware that they harmonize with the teachings of the fathers. In their statement there would be nothing new or timely. What we are really interested to see at this moment is a revival of emphasis upon the theme of Christian unity itself and the present means by which it may be advanced. And on this point we must repeat as a concluding word, what has often been said in these columns, and what is our hope presently to amplify by some details and particulars, that the first duty of the Disciples of Christ, the duty of the hour, is to place a new and vital emphasis upon the possibility and desirability of closer fellowship and co-operation among all Christians. It takes but little reflection upon the matter to see many ways of making this testimony emphatic in any town, city or countryside. Those who believe in a principle and are its ardent advocates will find numerous and effective means of giving it expression and emphasis. Let no one who loves the cause be seduced into unprofitable discussions of the last

things, which only raise obstacles and block progress, but putting *first things first*, so emphasize the apostolic ideal of unity and its present possibility that the Son of God may begin to see of the travail of his soul, and be satisfied.

CHRONICLER'S DESK.

IN THE matter of judging our fellows we must be careful to avoid false and misleading standards of judgment. Of these there are no less than five in common use. (1) The personal standard—judging other people by ourselves—measuring their corn in *our* bushel—mixing the colors when we go out on a painting expedition. I say of this standard as Artemus Ward said to people who were contemplating matrimony, “don’t.” Don’t put other people’s sand through your sifter. God never made two men alike. When God makes a man he breaks the mould. There are no duplicates in nature. If you look at a man through your own subjective moods and feelings, you will misjudge him in all probability, for he is not built like you are. He may be better or he may be worse, but he is different and requires to be judged by a different law. An unscrupulous man is incapable of judging a man who acts from conscientious motives. A liar cannot judge a man who habitually speaks the truth. A fool is incapable of judging a philosopher. A bad man is unable to judge a good man righteously and good men are sometimes poor judges of bad ones. A selfish person invariably misjudges those whose lives are actuated by unselfish principles. It is a characteristic of human nature to limit itself in judgment to the narrow sphere of its own consciousness and experience, and hence to look at men through the colored lenses of its own life and character. To the pure all things are pure, to the impure nothing is pure. An innocent person usually takes it for granted that other people are as innocent and honest as himself, whereas the dishonest and the unprincipled firmly believe that other people are as bad as they are, and both parties are egregiously mistaken because they are judging other people by themselves. (2) The theological standard is a false one—the habit of judging character by agreement or disagreement in theological opinions. Go among theologians and divinity school professors, and editors and preachers under their influence and they will insist on measuring other people’s theological corn in their theological bushels. They will measure you, weigh you, classify you, label and ticket you, and put a price upon you, not according to the measure of your Christian faith and character, but according to your attitude towards certain theological questions on which they hold dogmatic opinions. This is the procruster’s bedstead on which they stretch a man to take his measure. If he is too short they splice him, if he is too long they cut him off, if he is too broad they shave him down to suit the narrow dimensions of the bed. If he refuses to submit to these ensmalling processes the touch of a hidden spring lands him with a terrific crash onto a hard floor, where he is scorched and withered by the *odium theologicum*. Of all the false standards of judging men there is none more false than this, for good men hold all kinds of theological opinions and these opinions as a rule have no more influence on Christian faith and moral character than opinions on free silver or the tariff question.

(3) The ecclesiastical standard is not much better—approving or condemning men according to their

church relations. The old saying that "there are good and bad in all churches" is quite true, although it has often been put to a wrong use. All goodness and grace, thank God, are not found within the walls of any particular set of denominational buildings. The old sect labels by which men used to be judged are rapidly fading out. From the organization of the Church of England during the time of the Reformation of the sixteenth century till within very recent times no man could hold office, not even the pettiest office in the kingdom, unless he were a communicant of the Established Church. None could enter the classic precincts of Oxford and Cambridge, Eton and Harrow, unless they were Anglican churchmen. I cannot recall that a single Prime Minister of England has belonged to any other than the established communion. The only variation was the elevation of a Jew to the premiership, but he, too, was a member of "the church." There is an old statute of the middle ages forbidding a Roman Catholic to ascend the throne of the British empire. Several years ago Mr. Gladstone made an effort to remove this last political disability of mediaeval bigotry from the English statute book, but the "churchy" feeling was so strong that he failed to do it. There are communities in England yet, plenty of them, where "dissenters" are tabooed and boycotted to such an extent that lawyers, doctors, merchants and tradesmen cannot carry on business unless they belong to the Established Church. This is the ecclesiastical rule of judgment gone to seed. We may judge men by their conduct and character, but not by their church affiliations.

(4) Another false standard is the money standard—judging people by what they *have* rather than by what they *are*. Lord Beaconsfield said that he admired the aristocracy of brains, respected the aristocracy of birth, but despised the aristocracy of money. From the breathless interest of the country in the matrimonial affairs of the Goulds and Vanderbilts and the extravagant admiration for the pagan vulgarity displayed in the use of their colossal fortunes heaped up by unscrupulous methods, it may be justly inferred that the American people are hopelessly smitten of the Mammon fever, and captivated by Mammon glory. Money in itself makes a man no better; there is great danger, however, unless he is a character of exceptional strength, that it will make him worse.

(5) The fifth and last of the false standards I shall mention is the public opinion standard—judging by what others *say* rather than by what we *know*. Do not take Mrs. Grundy's opinion as an infallible judgment of men and things. Give every man a fair chance. Take every man as *you* find him, not as other people find him. Do not take other people's prejudices, their likes and dislikes, as the criterion by which you measure your brother man. Do not for God's sake take up a prejudice against a man because somebody you happen to like has a prejudice against him. Beware of these abominable second-hand prejudices. Most of us have as many of our own as we can manage without peddling other people's. When I went to a certain city on the other side of the world to take charge of the church the retiring pastor and several of the brethren warned me against one of the members as altogether a dangerous man. I was cautioned not to have anything to do with him. I said to myself, "I will not condemn this man unheard. I will give him a fair chance to redeem himself from these representations. I will take him as *I* find him. The others profess to judge him from personal knowledge; I will do the same. If his conduct confirms the expressed opin-

ion of these brethren I will accept their verdict, but not otherwise." Time went on and I found to my surprise that that man had been egregiously slandered. He was not one-tenth as black as he had been painted. He had a few crotches and an eccentricity or two, but he was a good-hearted fellow and one of the most harmless men I ever knew, and withal an earnest disciple of Christ. I learned a lesson from this: Not to look at men through other people's eyes, especially when they have the jaundice of prejudice and personal ill will. Nearly all our prejudices against men are personal and selfish and indicate nothing but our own lack of grace and Christian charity.

Now when you have swept all of these false standards out of the way, you are standing where you can lay your hand on the true standard, and be sure you write into the first sentence of it *the golden rule*, "Do unto others as ye would that others should do unto you." Remember that love is the fulfilling of the law, and if you love your neighbor as yourself, you will judge him as you would like him to judge you, and when this divine principle is carried out, even approximately, there will be but little room for misjudgments on either side. If you would like for people to judge you hastily and harshly, and without any consideration of justice and kindness, by all means judge them the same way. If you would like people to believe all they hear against you without making any effort to get at the truth of the matter, then of course you are at liberty to treat them the same way. But if you think it right and just and Christian that others should judge you with leniency and charity, at least with common justice and fairness, you are bound in the fear of God and out of respect for yourself to treat them the same way. Do you like for people to come to you and repeat things they have heard about you that wound and hurt your feelings? Well, then, don't go to other people and repeat things that will irritate them and hurt their feelings. In fact, make it one of the inflexible rules of your Christian life that you will under no circumstances repeat anything that will do harm, cause trouble, or wound the feelings of a human being. This the golden rule absolutely requires at our hands.

SHORT RULES FOR LONG COMFORTS.

Put self last.

Be prompt at every meal.

Take little annoyances out of the way.

When good comes to any one, rejoice.

When anyone suffers speak a word of sympathy.

Tell neither of your own faults nor those of others.

Have a place for everything, and everything in its place.

Hide your own troubles, but watch to help others out of theirs.

Never interrupt any conversation, but watch patiently your turn to speak.

Look for beauty in everything, and take a cheerful view of every event.

Carefully clean the snow and mud from your feet on entering the house.

Always speak politely and kindly to servants.

When inclined to give an angry answer press your lips together and say the alphabet.

When pained by an unkind word or deed ask yourself: "Have I never done an ill and desired forgiveness?"—*Soldier and Servant*.

NEWS OF THE WEEK.

THE ALLIANCE OF ENGLAND AND JAPAN.



ENGLAND has surrendered her "magnificent isolation" maintained for generations and entered into an alliance with Japan that is the present sensation of Europe and the East. The agreement is "purely a measure of precaution," embodying nothing but those things to which all the powers are pledged—the open door in China and Chinese and Corean status quo. The announcement came Feb. 10—five days after an unusually big new year's day in China. The text of the agreement is short and clear and unobjectionable, covering a period of five years, or longer if war is on at the end of that time. Japanese and English interests are the same in the territories considered, though England's are more intimately with China, Japan's with Corea. "It in no way threatens the present position or legitimate interests of the other powers," says Lord Lansdowne, English secretary of foreign affairs. The editors of the world are just commencing to gather their opinions together after the big surprise. It is agreed that this treaty accounts for the British abandonment of Wei Hai Wei—and that British capital and Japanese army and navy can very nicely supplement each other in case of future trouble in the East. Notwithstanding Lord Lansdowne's mild statement, the diplomatic world and the Japanese people regard this treaty as an offensive alliance. It greatly increases Japan's prestige in Asia, and the Japs are rejoicing. Marquis Ito, according to the *Japan Mail*, circled the world for this treaty. If he could not make terms with Russia he was to try England. In China Prince Ching's refusal to sign the Manchurian convention with Russia is explained.

In Europe it is assumed that Russia is for the time checkmated, and that the far East will be the center of international interest this spring. Russia remains imperturbable. The general opinion in St. Petersburg is that the treaty will not disturb Russia-Jap relations. Meanwhile the Russians are informally absorbing Manchuria and officially insisting that they are not. Germany is satisfied with the situation, since there is a promise for the open door, and the German naval station at Kiao Chou is safe. France is, of course, chagrined and exasperated. America is satisfied, since this treaty conforms to our open door policy, honestly and persistently advanced.

THE COUNTRY MOST CONCERNED.

The new treaty probably explains the recent action of Great Britain in returning as much of the Boxer rebellion indemnity as exceeds the bare damage done to British property and the cost to the British arms. But "China's millions" are probably the least enthused with interest in the new treaty. The minister who replaces the great Li is the man who generalized the Boxer movement. The intimidated young emperor sits on the steps of the throne and looks sick and weary of life. The latest act of the empress dowager was to weep over Minister Conger's wife. Chinese stoicism and Chinese emotional versatility are astounding. Though there are superficial symptoms of change, the great men of China confess that the army reform is the only one with good chances. Three million eight

hundred thousand dollars may be set apart for making a provincial army. And the Chinese new year was unusually gaudy!

UNNECESSARY TEMPER.

The visit of Prince Henry continues to be fully discussed and elaborately prepared for. The alarming illness of young Roosevelt promised to interfere, but the latest daily has him reasonably out of danger. Since there has been an evident British effort to counteract the prince's visit by partial disclosures in parliament that seem to reflect unjustly on Germany, the emperor is now asking that the British lay all the diplomatic facts of the Spanish war before the world. The Germans claim Britain was secretly hostile. It is all a tempest in a teapot for all Americans care. The facts seem to be that after the historic call of the ambassadors on McKinley in their effort to prevent the war, Pauncefote was asked by the Austrian minister to see what support might be given by the powers to a stronger protest. Pauncefote was sure nothing more could be done, but he satisfied the curiosity of the Austrian by submitting the question. The result justified his judgment. It is likely that this proposition, originating with Austria, is the one Germans seek to saddle onto England now. However well they behaved, the British have not the sense of humor to see that this sort of graveyard politics is decidedly futile. Instead Lord Cranborne and Henry Norman are determined that the entire British attitude toward America be ventilated, especially when there was at one time a European conspiracy on foot against the Monroe doctrine.

WASHINGTON ITEMS.

William R. Merriman, director of the census, will soon be compelled to reduce his horde of assistants to five hundred. That number will probably be retained indefinitely, since there is a bill progressing for the making of the census bureau permanent.

The senate has adopted, by the necessary two-thirds vote, an amendment to the constitution to extend Roosevelt's term from March 4, 1905, to the last Thursday in April, and to do the same by senators and representatives. Like most constitutional amendments, this will probably fall by the wayside. But it is a good idea. It is mainly to avoid the usually rainy inauguration day.

It was agreed by the house postoffice committee to try star route methods of private contract in the matter of rural free delivery, rather than the present official carrier service. An amendment to the postal appropriation bill to this effect was unanimously carried by the committee. There is much objection expected.

The secretary of war presented to the senate a memorial from the federal party of the Philippines asking that the future status of the islands be defined. It asks that the Philippines be made territorial rather than colonial, and for a remedy of the "ancient evil known as the friar." Complete and general amnesty for ex-rebels is asked as an effective measure of pacification.

The state of Illinois is a great producer of oleomargarine as well as butter. Our dairymen were greatly interested in a bill just passed by the house. It provides for the inspection of renovated butter and more rigidly regulates oleomargarine and the coloring thereof.

CONTRIBUTED

HELP FROM ABOVE.

The little griefs, the petty wounds,
The stabs of daily care—
"Crackling of thorns beneath the pot"—
As life's fire burns—now cold, now hot—
How hard they are to bear!

But on the fire burns, clear and still;
The cankerling sorrow dies:
The small wounds heal; the clouds are rent,
And through this shattered mortal tent
Shine down the eternal skies.

—Dinah Muloch Craik.

**A CHURCH OF CHRIST OR A
CHRISTIAN PEOPLE WITH
A MISSION, WHICH?**

ERRETT GATES.



ERY much confusion of thought and misunderstanding have arisen from the failure to carefully distinguish between simply being a church of Christ and being a people with a peculiar mission. There are many among the Disciples who take the position that we are simply a church of Christ, with no other purpose than that with which the primitive churches were imbued.

As such we are simply Christians, our churches Christian churches, our faith, life, worship and organization are simply Christian. In our assemblies we permit nothing to distinguish us from the first churches of Christ, constituted by the apostles. We can confidently say that we are churches of Christ. In saying that we cast no reflection upon any other religious societies, but solely decide for ourselves our Christian status.

As true churches of Christ we are set for the preaching of the Gospel, the conversion of men, the maintenance of worship, the observance of the appointed ordinances and the living of lives of love and purity. We try to have the consciousness of being in apostolic times, and doing exactly as they did; to establish and constitute churches which they might have constituted. We are simply churches of Christ.

To constitute a church, a true church of Christ, it is not necessary that it have preserved an unbroken succession of teachers back to Christ. It may have been established yesterday, but if it be established upon the truth, which is the proper foundation of the Church of the living God, it is still a true church. Simply because the Disciples emerged recently does not make it impossible to establish true churches of Christ. The truth, let it be repeated, is the foundation of the church. It is anybody's privilege to rise up and found a true church of Christ because the truth is everybody's.

But there is something peculiar about the affiliation of these true churches of Christ. They are bound together and come into mutual and reciprocal recognition by a bond which is not a New Testament bond. They are bound together by a certain idea, utterly strange to the New Testament—namely, the restora-

tion of primitive Christianity as a means to the union of all Christians. These true churches of Christ come together into conventions, societies and congresses on account of an idea that is recent, a truth that did not bind the primitive churches together. It is the affiliation, not the churches, that is peculiar.

The apostolic church knew nothing of this nineteenth century plea for Christian union. It is not a New Testament question. The question of the New Testament was as to the unity or concord of the local assembly of Christians; this nineteenth century question is one of the reunion, the co-operation, of denominations. The plea for the restoration of apostolic Christianity was not a New Testament question or a bond of union among New Testament churches. In answer to the question, Are we a church of Christ or a people with a historic mission? it may be said that we are both. As a church of Christ we came into being some time in the first century. As a religious people affiliating around an idea we came into being in the nineteenth century. As a church of Christ we have no discretion as to terms of fellowship; as a religious people affiliating on the basis of an idea we may use our own discretion. We can have one or two conventions a year; one or many societies. We can have colleges and newspapers.

This affiliation around a nineteenth century idea has produced the appearance of a denomination with all the machinery, pride, ambition and rivalry of a denomination. This impression has overshadowed the idea of a pure church of Christ. The Disciples of Christ, as a separate, distinct people with a historic mission, came into being with reference to other religious bodies. They came into being at first simply as a Christian association with a mission, not as a church. The resolution of themselves into a true church of Christ was an afterthought, forced upon them by the religious conditions of the time.

The problem to-day is, Can these two conceptions and tasks live together? Can we go on planting true churches, realizing the ideal of the New Testament, and at the same time carry out our historic mission among the denominations?

Some are fearing that we shall cease to be a true church if we mingle too freely with other religious bodies. With them safety lies in exclusiveness. Others are saying "We cannot carry out our mission without getting closer to the other religious bodies." These two tasks are really complements of each other. We need to promote Christian union to be true to our mission, but one of the best ways to do so is to illustrate the simplicity and unity of the true church of Christ. We need to establish true churches of Christ, but to bring in the true united church of apostolic times we must promote the idea and the spirit of unity. Unity, universal Christian fellowship, is one of the marks of the apostolic church. It is almost amusing to see two persons come into conflict, the one planting himself immovably upon the idea of a church of Christ, the other upon the idea of a people with a mission. One says our mission is the promotion of Christian union; the other responds, our mission is the preaching of the Gospel. There they stand, seemingly irreconcilable. They simply occupy two points of view. This dualism has run all through our history. The idea of ourselves as a true church of Christ received brilliant and almost classic expression in the "Trial of our orthodoxy in the civil courts." That work can never be better done. The identification of our churches with the true apostolic churches was practically complete.

The last twenty years has marked the coming to the front of the other conception, that of the Disciples as a movement in nineteenth century religious history with a mission that is something more than the mission of a true church of Christ. This has grown out of our phenomenal increase in numbers as an association of churches around an idea. People have been asking, Who are the Disciples? Where and when did they originate? Who founded the church? These inquiries have received the answer they called for. Some perverse minds have answered, We originated on the day of Pentecost, and were founded by Jesus Christ and his apostles. To return such an answer when one understands the question to be an inquiry as to our historic emergence as a people with a mission is an insult to intelligence. And to persist in making such a reply is to lay one under suspicion of perversity or mental aberration. On the other hand, when it is asked When did the Church of Christ originate? to reply, in the early days of the nineteenth century, when the inquiry refers to the church founded by Jesus and his apostles, is a violation of truth easily detected.

THE TREND OF PULPIT THOUGHT.

JESSIE B. HASTON.

IT is but a commonplace to remark that the most prominent idea in modern theology is the thought of the immanence of God. In a renewed study of history, in the study of science, and especially in the revival of Old Testament study, men have found God in this world and at work through this present order of things. Such a God as we learned about when we repeated in the old school reader,

"Remember, child, remember,
That God is in the sky;
That he looks down on all you do
With an ever-watchful eye,"

is dead to the living thought of to-day. In studying the history and the God of the Israelites men are discovering a God of present-day political and social organization. As Dr. Faunce points out, it is the growing belief of the indwelling of God in nature, in man, in human society and in all life, that has produced such developments as Christian Science and other subjective vagaries. The churches have been very shy of the doctrine of the Holy Spirit, of the consciousness and practice of the presence of the indwelling God.

It has been but natural that the incarnation should fill a large part in the present thought. God in men; God in Christ. The new effort is to understand God by studying Jesus Christ. And in the renewed study of the Man of Galilee the tendency is to take account indeed of the outward circumstances of his life and career, but mainly to pass by these externals and deal with the very mind of the Master. It seems that the church has passed through the Petrine stage of thought, and also the Pauline, and is entering upon the Johannian conception of Christianity. The most fruitful studies of late years in the life of Jesus have passed by his formal career and miracles, the special prophecies cited as fulfilled in him, have even passed by the form of his teaching as we possess it, and have sought to find in his own personal consciousness the

ultimate proof and significance of his unique life and divine Sonship. I mention here as indicating the direction of this study such works as the great life of Jesus by Weiss, and the many smaller studies of the last few years.

Many influences have contributed to this tendency in Christological study. The idealistic philosophy may, I think, be mentioned first among these contributing causes. Philosophy always underlies religious thought. The Lockian and Scottish schools of philosophic thought were the working bases of physical science in the last century. But the sensational philosophy was more or less displaced by the idealistic, which has to do with the study of so-called innate ideas of the inner life rather than outward things. The scientific era continues in our own day, but the object of study is becoming less the study of things and more the study of mind, both human and divine mind. Science study, expressing itself especially through what is known as the German Biblical Criticism, has been a very active cause indeed. Men are everywhere to-day studying origins. Again, Christendom has grown weary of endless creeds and systems and statements of doctrine, and is striving to reach back to the ultimate and the unchanging. And, moreover, conflict with skepticism has driven us back to the essential, to the Person who is the sum and the beginning of Christianity.

So we cease to see the divinity of our Lord merely in his miracles, or in the fact of his being the illustration of fulfillment of particular Old Testament predictions, or in his descent from David, or other like circumstances, but even more in his unique character and love for men, and above all, in his unique consciousness of and always-present communion with God as his Father. His attainments in all things outside of his mission as the Son of God may have been limited, but these unique manifestations were native to him. He learned and grew and gained power through the Spirit, but he never learned these things that are esteemed most essential to his nature as the Son of God. It is certain that our thinking men are speaking more and more of these things. There is less special pleading for the Christ. On the other hand, he is held up as the fulfillment of the incompleteness of every Old Testament word and history and individual character, the fulfillment of every human longing and ideal in every nation and in every age. His life as the appeal which finds a response in the sense of sin in every human breast, and his voluntary work of living sacrifice for us is the one thing in all the universe that can win us by its deeper passion away from selfishness and soothe the sin-sick soul. This subjective study of the life of Jesus has brought our Redeemer near, to the writer at least, in a sympathy ideally and truly human. The purpose and plan of the life of Jesus are being held up as the ideal for every man's life. Not to succeed, and not merely to be saved in heaven, but to serve, is the watchword of this new insight into the life of the Son of Man. If we mistake not, this is the spirit of the living sermons of to-day.

Many earnest thinkers predict, however, as President Eliot of Harvard has done in Dr. Morgan's volume already referred to, that, while modern criticism will vastly heighten the pathos and heroism of the life and death of Jesus and will not diminish love for him, yet the effect will be to relieve Christ of all supernatural attributes and power. It is submitted that such a statement overlooks a truth that the present genera-

tion of progressive Biblical scholars have come to see clearly—namely, that moral miracle is the greatest miracle, that the purpose, spirit and character of Jesus is the unsurpassed miracle, beside which all other miracles are not to be mentioned.

The devout, thinking men of to-day are not identifying faith in God and Christ with any certain view of the Bible—the Pentateuch, for instance.

This brings us to a notice of the practical, sociological and humanitarian trend of pulpit thought. A complete theology involves the study of man, as well as the study of God. Our thought is now psychological. The study of the inner life of our Lord is very appropriately accompanied by a study of the inner nature of men, for religious purposes. The human mind, in its normal and abnormal activities, has never before received the investigation it is to-day receiving. As, for instance, Prof. Starbuck's book containing the results of an unbiased scientific study of the phenomena of conversion, which does not a little to clear away some erroneous ideas concerning the change of heart. There are other volumes upon the same general subject being issued, such as those of Coe and Granger. The nature of man as a basis of divine revelation is a thesis being worked upon widely. As Alexander Campbell taught in other words, Bible students are finding that the messages from God, coming as they do almost, if not entirely, by men who spoke and acted out of their own elevated thought and experience, are everywhere adapted to the nature, advancement and capacity of those to whom the messages came. "Jesus knew what was in man," and the Divine Physician and Teacher in precept, command and institution only responded to the constitution and need of the human soul as he found it. The psychological study is unlocking many a difficult door. It is bringing to the religious world some striking conclusions; among them, besides an overpowering sense of the significance and possibility of human life, (1) in the intuitions and laws of mind there is found a necessity for the redemptive work of Christ; (2) the Christian life is the normal life, sin is mistake, disease, abnormal; the Christian life is the truly human life; as Browning would say, the essential man is not yet realized, man becomes essentially human as there is realized in him the life of Christ; man is essentially good; the strongest appeal to him is to demand of him unrewarded self-sacrifice; (3) Christianity is therefore profitable, having promise of the life that now is as well as of the life to come; the true Christian life is in perfect harmony with the requirements of a normal state of business and society; (4) the highest authority for truth, for Scripture, is that it finds justification in the same human mind, and that, therefore, the pressing duty of the preacher to-day is to justify the teachings and requirements of the Gospel to the minds of men; (5) that the living men of the Bible and the living Jesus of the Bible are the inspired and inspiring, rather than the words of the Bible. *It is an appeal from the mere record to the source of the record, the life and the history itself.*

Dr. D. K. Pearson announced that he has resolved to make no more conditional gifts to colleges, but will give straight out to the institutions which he has already helped the remainder of his fortune, which is estimated at from three to four million dollars. This is a wise resolution. His iron-clad conditions have often proved burdensome in the extreme.

A POST-GRADUATE AND MISSIONS.

GEO. A. CAMPBELL.

KNEW him in college. He was a leader in the students' volunteer band. His Christian enthusiasm made us all better. Profoundly did he believe of our Savior that: "Far and wide, though all unknowing,

Pants for his each human breast,
Mortal tears for him are flowing,

Human hearts in him would rest;

Thirsting, as for dews of even,

As the new-mown grass for rain,

Him they seek as king of heaven,

Him as man for sinners slain."

I knew him again in a more cosmopolitan institution. Here he was the same sincere, earnest soul, seeking to know the truth. Breathing the atmosphere of the "Age Spirit," he accepted the theory of theistic evolution. The new belief was accompanied by joy and pain. There is joy in all new discovery; but pain in breaking with long-accepted theories. There is danger, too, even although the new be true, danger that the kernel of the old be discarded for the husk of the new. My friend did not avoid the danger.

Well do I remember the hour in his study in which he told me with considerable emotion how he no longer believed in foreign missions; and, displaying some of the earnestness as he used to do in the missionary meetings in college, how he proceeded to avow the inconsistency with the evolutionary theory of Christianity imposing itself upon the ethnic religions which are the natural outgrowth of a long past, how that these religions are better for their devotees than Christianity, and how un-Christian and unscientific to force a break, by introducing Christianity, in the gradual and beautiful development of a people's religious life.

I am inclined to think that my friend in his mental development is typical of many seeking larger light. What his opinions of missions are now I know not. He has had opportunity to see how much many parts of the world needs Christianity. If, like Kipling's ship, he has "found himself" and come to see how consistent Christian missions are with the best knowledge, he is still typical of the large majority of Christians who go to the larger universities. If he is still of the opinion he held when I last saw him, I hope that the last chapter of Griffith-Jones' "Ascent Through Christ" may fall under his eye. He and Jones stand on common ground, theistic evolution. But Jones' enthusiasm for the world's Christianization is boundless. He advances three reasons:

First—"The impact of our civilization is breaking up the fabric and undermining the foundations of the ethnic religions. Without religion of some sort, nations must perish. Therefore, we must see to it that we give something in the place of what we take away; and that something must be the Christian faith, or it will be nothing."

Second—The argument that the less evolved peoples require ages of historical training in order to fit them to receive Christianity has been put to the test and has been found wanting. Any man, be he ever so "degraded and sinful and bestial," is a possible subject at once for the kingdom of God. Christianity is the one universal religion, therefore every nation may receive it without delay.

Third—the offer of Christ to sinful men is not the



offer of an alternative religion, but is the offer of "the secret of life" and will help men to rise above all sin and be their true selves. "Our Master is not one of many founders of religions. He is the source and fountain of all, in so far as they have caught a prophetic glimpse of his truth and anticipated something of his Spirit and given a scattered hint here and there of his secret." All men must find their "Ascent Through Christ" to the true heaven and the one living God.

I am not of them who believe higher education will cool the Christian's ardor in the matchless work of proclaiming Christ the Savior of the world to them that sit in darkness. If it does in an exceptional case, the husk has been gained; but the truth that makes men and nations free has been missed.

HINDUISM AND CHRISTIANITY.

GEO. W. BROWN.



HE more one studies the conditions existing in India the more deeply he becomes convinced that Hinduism can not continue to exist. The worthless things which men have grasped in the darkness they may indeed hold on to until the light comes, but when the daylight does come they must of necessity cast these things away for others which will stand the tests which the day affords. It is a fact, perhaps, that there is some truth in every religion, even in Hinduism, but the main element of the religion of India is gross and utter falsehood. It can not possibly stand the scrutiny of truth. Light, indeed, is pouring in, but oh! so slowly. Only the upper castes, as a rule, respond to education. These have everything to lose and nothing to win by an increase of true knowledge, and just as in the past, even now use every effort to keep the lower classes in ignorance. When one remembers that there are only a few thousand missionaries in India charged with the instruction of three hundred millions of people he can understand the influence of the educated Brahmin caste. They are the professional men of the country. They teach in the schools. And though the government schools are nominally open to all, these teachers, by persecution of one kind or another, manage to keep all the lower caste children out of the schools. An instance of this kind recently occurred under my own observation.

As it is practically impossible to obtain a sufficient number of Christian teachers to man a school thoroughly, even the mission schools are compelled to call in a few heathen teachers. So it happens that the teachers of the primary class in the boy's school at Harda is a Hindu. One day a woman of the chamar or leather workers' caste came to me with two boys which she wished to send to school. I sent her to the proper class to have the boys enrolled. A little later she came back to me saying that the teacher refused to take them into his class. I called the teacher before me, and he explained that he could not touch these boys; he would become defiled. Moreover the other boys would all leave school rather than sit in the same building with them. I at once told him that if these boys could not come in his class I would get another teacher, and that if he encouraged the other boys to leave he should go with them. The chamar boys now come regularly, and there is no more trouble, but it is only because the teacher dares not oppose or persecute.

But this teacher's attitude is that of the higher classes. By every possible means they try to keep the people in ignorance and subject to them. And it is no easy thing for the Brahmin to give up, as Christianity compels him to, the exalted position he holds among his fellow countrymen, and which he has been taught has been bestowed upon him by the gods.

But little by little the teaching of Christianity is having its effect. Hinduism cannot stand before the searching light of truth, though its adherents make the most strenuous efforts to bolster it up. Things which have been taught for centuries as part of their religion, educated Hindus are now beginning to reject as false. This has begun in the realm of the natural sciences, for their sacred books give instruction on these lines. It is the beginning of the undermining of the whole religious systems.

Christianity is growing, too. In nine of the eighteen provinces of India, the last census reveals a decennial increase of about seventy per cent in the number of Christians. But our force is entirely too small to cope with the mighty host arrayed against us. Except God had been with the missionary, his work would have been nothing. We must have more men and women here to spread abroad the light of the gospel. Brethren, we call you, as one did to Paul of old, to come over into our Macedonia, India, and help us; if you can not come, send.

Harda, C. P., India.

SPIRITUAL PHOTOGRAPHY.

Religion is not beholding God, it is not contemplating him, or thinking about him; still less is it consciously doing some special things at special times for him. Religion is dwelling in the presence of God until God's own face and features have burned into the soul, and then giving God back again to humanity. And if we fail—as surely we all do—is it not partly because we have not risen to this conception of life as a fellowship with God, or because, even if that conception has sometimes entered into our hearts, we have not taken the time to become so much as acquainted with God and know him whom we are trying to manifest. We try in our piety to practice instantaneous photography. One minute for prayer will give us a vision of the image of God, and we think that enough; our pictures are poor because our negative is weak. We do not give God long enough sitting to get a good likeness. We do not acquaint ourselves with him. We do not fill ourselves with his life.

The incarnation is not merely the indwelling of the Spirit of God once for three short years in a human life—it is the indwelling of God in all his children. It is only as we reflect as from a mirror the image of God that we are transformed into the same image from glory to glory.

General Joseph Wheeler is quoted as saying: "Fully one-half the young men who have enlisted in the army during the last four years come from good homes and have been taught to let liquor alone. I think it wrong for the government to take this class of young men and place them in the army where their only chance for recreation is in the presence of a bar. The army should be managed on business principles. If it is wise for corporations and business men to require total abstinence among their employes, it is equally wise for the government to encourage total abstinence in the army."

February 20, 1902.

BOOK REVIEWS.

The Face of Jesus, by J. F. Taintor. The Beard Art and Stationery Co., Minneapolis. Price, 35 cents postpaid.

This monograph, which is embellished with seven representative pictures of Christ, is an attempt to show that contrary to the general conviction, there exists ground for the belief that there is to be found a real likeness of the Man of Galilee. In all the paintings of Jesus there is a common likeness which gives to them an altogether unique character. This common likeness points to a common origin. The archetypal face is first seen in the mosaics of the Basilicas, but back of them is the portrait on a fresco in the chapel of St. Calisto in the catacombs, which the author regards as "the face painted from memory by one who had seen and loved the Man of Galilee." The fatal objection to this conclusion is that the earliest Christian catacombs are not known to date farther back than the middle of the second century.

But the work of the author is well done. It is the result of much patient, reverent study. We are inclined, however, to the theory that in every age the Christ of art has been the Christ of theology. Hence we have had Christ successively represented as the Good Shepherd, the Man of Sorrows, the Judge, and the representative Man. The last is the representation of modern art as it also is of modern theology. The modern conception of Christ in art is that of a friend and brother, the sharer of human sorrows and joys. In him are blended feminine tenderness and masculine strength. He is the embodiment of divine humanity.

Suggestive Illustrations on the Gospel of John, for the Use of Pastors, Sunday-School Teachers, Leaders of Prayer Meetings, and the Home. By Rev. F. N. Peloubet, D. D. A. H. Holman & Co., Philadelphia.

Dr. Peloubet's Select Notes on the Sunday school lessons have for the past twenty-five years been to many the standard of excellence in that department of work. In this volume some of the material used in these annuals has been worked over, and many chips from the author's workshop have been added. There is system in the arrangement of material. The more striking words of the text are studied briefly and suggestively, and flashes of light are often thrown upon difficult passages of Scripture. The illustrations are upon the whole well selected, and to them are added literary references, and also references to celebrated pictures. Those who know how to use this book will be able to pick out of it many valuable seed thoughts and illustrations. It will not, however, be of equal service to all. It is suggestive rather than exhaustive—as it is meant to be—and one will have to look elsewhere for a close study of the words of Scripture. But judged by the end which it designed to serve, it can be very heartily commended.

Arnold's Practical Sabbath-School Commentary on the International Lessons for 1902. Fleming H. Revell Co.

This book is exactly what it purports to be: a *practical* commentary on the Sunday school lessons for the year. It avoids all difficult critical questions and goes directly to the heart of things. Those who want a scholarly production will have to look elsewhere; but those who want something along the level of the average mind will find here that which answers their purpose. The book is suffused with a spirit of earnestness,

and the supreme end of Sunday School teaching, namely the impressing of truth upon the mind of the scholar, is never for a moment lost sight of. To a large number of teachers the book will prove serviceable and satisfactory.

The Cheer Book. By Amos R. Wells. Fleming H. Revell Co. Price, \$1.00 net.

Professor Wells reminds one of the bird which the African bee hunter calls "the honey-indicator." He guides with a sure instinct to where the honey of truth is to be found. The quotations in his little year book have been well selected, and are true to the title. This is a good book with which to fight a fit of the blues.

Bruce Norman. By John T. Brown. Size 5½x8 inches. 224 pp. Bound in cloth. Gold embossed. Price, \$1. Louisville, Ky. John T. Brown Publishing Company.

The above is a Kentucky story by a Kentuckian. It is not a society novel, nor one from the over-worked historical field. It is a novel with a purpose, and yet with a loftier purpose than the average "purpose" novel. Its purpose is to teach lessons of industry, perseverance, unswerving integrity, loftiness and purity of thought, life and aim. The one lesson which the book inculcates is that true success is to be sought and found in unselfishness, in the utter sacrifice of self for the good of others. The plot is a fascinating one, and many interesting characters play parts in the story; but Bruce Norman, the hero, is the central figure who, amid all the ups and downs of fortune, maintains his course with unfaltering step, and keeps his eye fixed upon the star of right. It is a safe book to put into the hands of the young, because of the loftiness of its religious teaching and its lessons of moral heroism.

A Primer of the Christian Religion, by George Holley Gilbert, is the first attempt yet made to define the content of Christianity from the standpoint of Jesus and in sympathy with the principles of modern Biblical investigation. It will be remembered that while he was Iowa professor of New Testament literature and interpretation in the Chicago Theological Seminary, Mr. Gilbert was the author of the Student's Life of Jesus and the Student's Life of Paul, and of the Revelation of Jesus. It will also be remembered that the liberal scholarship of the last book led to Mr. Gilbert's separation from the Chicago University.

Stephen Phillips' poetic drama "Ulysses" has met with a striking success in London, where it was produced on the stage Feb. 1 by Beerbohm Tree. The *Daily Express* considers it "the most strikingly imaginative production the present generation has witnessed." The *Daily Telegraph* is struck by the "lavish use of color in the riotous wooing of the suitors and the haunting lines of beautiful verses which fix themselves in the memory." The *Daily Chronicle* speaks of it as a "grandly designed and well executed play." It will be published in America on Feb. 10 by the Macmillan Company.

The minister who largely depends for success on his being sensational is doomed to disappointment. It has been well said, "Sensationalism first attracts, then disappoints, then disgusts;" and in proportion as the people become more thoughtful and intellectual does this saying become more universally true.

AT THE CHURCH
OUR PULPIT.
THE WAY OF RIGHTEOUSNESS.

J. T. OGLE.



OD has marked out a highway for men and nations. It is the way of righteousness or of right living. And just to the extent that men and nations are found in this way, to that degree will they reach the greatest good in time.

The bee is created for cell building and honey making. And it fills its mission and gives the world a reason for its existence, only, in the building of cells and the storing them with the sweets of nature. So man was created to walk in the paths of righteousness.

But why is it that the bee, the bird, the ant, all fulfill the object of their creation, and man, alone, fails? Man, unlike the bee, the bird, the ant, has been endowed with the power of choice. Hence he can choose for himself other paths and depart from the ways of God.

A Religious Being.

God has endowed man with a religious nature and religious faculties. This is universal to the race. This nature and these faculties are capable of growth and development, just as are other faculties with which man is endowed.

Hence the religious life is the natural, the normal life of man, and not the artificial and the abnormal. The engine is built with reference to rails already laid along which it is to run. So man is created and endowed with a religious nature, with reference to a life of righteousness over which he must pass to accomplish the great purpose of his creation. The laws of God are not arbitrary statutes, foreign to man's nature, but are in perfect harmony with his higher nature and his greatest good.

Christ Is the Way.

"I am the way," said the Master. His life is so identified with the way that leads from a life of sin to God that when we follow him we are always in the way of righteousness.

Way of Safety.

"No lion shall be there, nor any ravenous beast shall go up thereon," says the prophet, "but the redeemed shall walk there."

The only safe path that runs through this world is the one marked out by the finger of our God—the way of righteousness.

The "broad way" is the dangerous way. No matter how many beautiful flowers may bloom at first, and how rare the birds that flood this way with their charming melodies, the time will come when the flowers will fade and lose their fragrance and the song birds will take their flight, and the way will be left desolate and dark! Let us pass hurriedly down the "broad way" and note the dwellings of those who live there. We pass in our journey by the homes of the profane, the liar, the thief, the drunkard, the vicious, the licen-

tious and the murderer! And what sorrow and anguish of soul we behold on every hand! This is the way of extreme danger and death; let us leave it and return to the way of safety and life.

Way of Least Resistance.

I do not accept the old philosophy, that the sins and sorrows of life that men who depart from the way of righteousness experience will serve as a kind of barbed wire to lead the race back to God. Says Christ: "And I, if I be lifted up from the earth, will draw all men unto me." No system of barbed wires will ever lead the race into a higher life. The power of uplifted love, as manifested in the exalted Christ, can alone elevate humanity. The plant naturally grows toward the sun. So with man, it is simply natural for his religious nature to reach out after God. We have said that the religious life is the way of least resistance. If this be true, it follows that it is easier to live the religious life than to live the life of sin. If it be a hard thing to live a consistent Christian life, it is infinitely harder to live a life of sin. The burdens of Christ are lighter than the burdens of the world. The drunkard must sacrifice reason, conscience, material wealth, honor, character, his good name and natural affections in order to live the life of the drunkard. There is no greater sacrifice that mortal can make on earth than the drunkard is compelled to make to live the life that he does. Just to the extent that men depart from the teachings of Christ do they feel the awful burdens of the world. The life of sin is the unnatural, abnormal and the most difficult life in the universe to live. It costs more than any other life. Let us, then, turn our natures toward the "Sun of Righteousness," that his warm beams may kiss into matchless beauty our lives.

Way of Joy.

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

The only way passing through this world that affords "joy and gladness," and enables one to sing even in the night, is the way of righteousness. The songs will continue and the joy and gladness will fill the heart unto the end. And, finally, when mortal tongue shall fail us, angels may take up the sweet refrain, while the soul sweeps out of its material environment into the presence of its God.

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JOB PRINTING DEPARTMENT

The CHRISTIAN CENTURY CO.

358 Dearborn St., Chicago.

The Bible School

MARCH 2nd, 1902.

Subject—The stoning of Stephen. *Acts 7:54—8:12.*
Golden Text: *Pray for them which despitefully use you and persecute you—Matthew 5:44.*

Time: Between September 24th., A. D. 36, and May 17th., A. D. 37. Place, Jerusalem.

A CHICAGO TEACHER'S NOTES ON THE LESSON.

ELIAS A. LONG.

Witnessing Unto Death.

In the case of Stephen we have a brief biography of a beautiful Christian life. Let us notice some of its details: (1) He shoots up from obscurity. (2) Whatever his earthly occupation or circumstances, whether high or low, rich or poor, they are not thought worth the mentioning. (3) He does not shrink from shouldering responsibilities, however grave. (4) He was a witness before he was a martyr. (5) His great work is contained in one incisive speech, the delivering of which cost his life. (6) He goes to Jesus while the influence of his character and work lives on and will continue to live.

What brought on the crisis was Stephen's powerful argument, that from time to time God in different places and by different methods had manifested himself, hence the change in which Christianity was involved, but accorded with the development of his plans.

Verse 54. Sword of the Spirit.

"When they heard these things." Heard Stephen's arguments, vs. 1-53. They listened until Stephen spoke of the wider spiritual hopes tied to no locality, 7:49-50. He shows that their own heroes, through the scriptures, advocated the very course which he pursues and which they pervert. His hearers can deny nothing. He points out that Moses had especially forewarned them of a new dispensation, v. 37, etc. He closes with an earnest personal application. Chapter 7:51-53.

"Cut to the heart." When the truth does not melt into penitence it may harden into stronger hate. When Peter at Pentecost had preached virtually this same message thousands of Jews were converted. We must not be discouraged if our teachings are not always effective; Jesus showed that all seeding ground is not good ground. Mat. 13.

"Gnashed their teeth." As if to devour the speaker like beasts of prey, a sign of hellish instincts. Matthew 8:12.

Verse 55. Spiritual Vision.

"But he being full of the Holy Ghost." The mind of Stephen was spiritually illuminated. He looked upon things unseen to natural eyes. 2 Cor. 4:18.

"Looked up steadfastly." Taking his eyes from earthly scenes. Whenever danger threatens, our hopes and safety lie above.

"Saw the God of glory." In his witnessing the first words were, "The God of glory." V. 2. This was his theme throughout.

Life's brightest visions attend our hardest trials, and appear even in death's hour.

"Jesus standing on the right hand." The purpose of the vision seems to have been to sustain Stephen with special strength in this critical hour. "I will never leave thee nor forsake thee."

Verse 56. The Vision Declared.

"And said: Behold I see the heavens opened." Even now in making this revelation he thought more of enemies than of himself. The spiritual world is separated from us only by a thin veil, which the eye of the spirit may in various degrees penetrate. See *Isaiah 6:1*; *2 Kings 6:17*; *2 Cor. 12:1*; *Rev. 1:10*. So our visions should open to us a glorious perspective into great unseen realities.

"The Son of man." He links the Beloved Name with their God and his God. Jesus, yet the Son of man, was the same Jesus; Stephen the same Stephen after death as before. The sleep of death cannot change character.

"Standing." As if he had arisen waiting to welcome him. "On the right hand of God." This was in harmony with the Savior's teaching a few years earlier. Luke 22:69.

Verse 57. Outcry of Hate.

"They cried out with a loud voice." Stephen's testimony to Christ in this new form but aggravated his guilt to their blinded minds and the cry was equivalent to a sentence of death by acclamation.

"Stopped their ears." A sign that they would hear no more, as if his words were blasphemy. The stopping of ears, lest the heart believe, was indicated by Jesus himself. Matthew 13:15.

"Ran upon him." Now the people, not the judicial element, acted, taking the law into their own hands. They seize their unbefriended victim and drag him out of the temple.

"With one accord." The forces of evil often move with harmonious action.

Verse 58. Demand for Death.

"Cast him out of the city." With rough mob violence he is thrust out. While breaking the spirit of our laws, they would be scrupulous in its letter regarding executions. Lev. 24:14. Like his Lord, Stephen suffered "without the gate."

"And stoned him." Without further trial they maim and crush his body with stones, ostensibly as a capital offender against the law of Moses. In their hatred they stone one witness, but God is preparing another—the yet unconverted Saul—to take his place. (Stalker.) We should receive the thrusts of bitter words, "fiery darts of the wicked," in the same spirit that Stephen received the missiles of his enemies." Eph. 6:16.

"And the witnesses laid down their clothes." False witnesses. Ch. 6:13. They were detailed to cast the first stones. Deut. 17:7. For they had freed themselves of their outer garments.

"At a young man's feet . . . Saul." Saul's intense zeal as a persecutor must have been manifest before this. He consented to Stephen's death. Ch. 8:1; 22:20. Stephen was Saul's only human teacher.

We talk of the power of blood: from Stephen's blood sprang the conversion of Paul, the greatest human influence in the development of the Gospel Kingdom.

Verse 59. Witnessing Unto Death.

"And they stoned Stephen." It was not the Romans, as in the case of Christ, who inflicted the death penalty.

"Calling upon God." Stephen now beheld greater reality than the mob and the stones.

"Lord Jesus, receive my spirit." Addressing prayers to Jesus was common in the early church. See Chapter 9:14, 21; Roman, 10:12; 1 Cor. 1:2.

"Receive my spirit." Referring to the spiritual release from the mortal temple. This was Stephen's birthday into a life of reality.

Verse 60. The Dying Witness.

"And he kneeled down." As the stones fell he plead on his knees for his persecutors.

"Cried with loud voice." With some of the gathered dying energy of the Lord himself. John 19:16-30.

"Lay not this sin to their charge." The fruit of the spirit is long suffering. Gal. 5:22. Stephen had the Christ spirit of love and forgiveness for enemies.

"And he fell asleep." Asleep is Christ's word for death; it implies an awakening.

Verse 1. Scattered Witnesses.

"And Saul was consenting to his death." Gave hearty approval. One who consents is held equally guilty.

"At that time a great persecution." The tumult did not cease with the death of Stephen; rather increased. Chapter 11:19. The charge of the murder of Jesus had so often been laid to the Jews that in anger they will resent it by destroying the accusers. In the word of Saul, they would persecute the church unto death. No doubt there were many other victims both of imprisonment and death. Chapter 8:3; 22:4; 26:10:11. But instead of death to the church, God spread it far and wide. Psalm 2:1-4.

"Were all scattered abroad." The persecution multiplied the activity of the church. It developed new men, new power, new graces. By the devil's power, Stephen was dead, but in place of the one dead witness, God sent forth a thousand. The land must have swarmed with them. Ch. 1:8.

"Except the apostles." They would not desert their post. John 10:13. It is likely that only the more active Christians went away from Jerusalem, leaving many behind. Perhaps the Jews were more tolerant of the apostles who were worshipers in the temple (Ch. 3:1) and observers of the Jewish

customs, looked upon as ignorant Galileans, than they would be of Stephen and Philip, who were cultured Grecian Jews. It was these latter who were accused of speaking against the temple. Chapter 7:48; 6:13.

Verse 2. Mourned—For Witness.

"And devout men." No doubt Philip and his fellow deacons included.

"Carried Stephen to his burial." Commonly one stoned to death would have no funeral honors. Jer. 22:19.

"And made great lamentation over him." Among the mourners must have been Philip. If Stephen was promoted to be leader of the army of martyred witnesses, faithful Philip no less found distinction as the leader in the army of foreign missionaries.

Will the good lament over me when I am gone?

FIVE-MINUTES SERMON ON THE GOLDEN TEXT.

PETER AINSLIE.

REAL prayer squares the soul with God. The heart tells him what it would not drop upon human ear. All our secrets lie before his throne. The inner chamber of our thought is made open to God and we invite him to search us and try us and take from us all evil. In our longing for his holiness we must sometimes break down in tears. A letter is just to hand this morning and this is the way it speaks in tenderest pathos: "I am so weak. I know so little how to pray. Sometimes I just break down crying and stay upon my knees all through my tears, and when I get up I remember that I have not said a word, only left my tears to be my prayer." But who shall say that such a prayer lacks power? The very sweetness of the soul is laid upon God's altar when sincere tears make up the language of prayer. God translates the tears into thanksgivings and praises and petitions. Prayer, then, is the real expression of the heart to God.

But my text suggests a certain class of people for us to pray for—namely, "those who despitefully use you and persecute you." This brings us to the solid basis of Christianity, and in this the Christian differs from all others. The prayer is not that those who persecute me may persecute me more, nor is it that those who persecute me may prosper in their persecutions or in whatever evil they are doing, but the prayer is that they may change from their wickedness, that God will not hold their persecution of me against them, as Stephen cried in his dying moments, "Lord, lay not this sin to their charge." The nearest approach, perhaps, to this prayer is the prayer of a mother for her wayward son. The son has left home; he has treated his mother unkindly; he is living a bad, reckless life. Now the mother prays for her son, and you know very well what that prayer is. Certainly it is not that he may stay away from home and continue to treat her unkindly and live a sinful life; but she prays for his conversion, that God may conquer him and make of him an eternal captive. Now such must be the prayer of the Christian for his persecutors. Sometimes he may have to be harsh, as the mother in rebuking her son, but continually he must pray for their full surrender to God as sincerely as the mother prays for her son. The whole life of the Master illustrates this principle in very simple beauty. The disciple is taught by the Master.

Our Father, hear us as we pray, and hold against no one any injury that they have done, for Jesus' sake. Amen.

CHRISTIAN ENDEAVOR.

CHAS. BLANCHARD.

THE JOY OF SERVICE.

Topic March 2. 126: 3. 6: Matt. 25: 19-23.

To feel that my life has a purpose, a plan,
That there is within me the right of a man
With a heart all aglow, and spirit afire,
To me is the deepest, divinist desire.

O this to me is the holiest thing—
To feel in my soul the strong impulse to sing
My song with the freedom and freshness of morn,
As the prophet of God to inspire or to warn.

And to know the uplifting of spirit within,
That comes from the conquest of error and sin,
Is the joy of his servants to which I aspire—
Lo! I build here my altar and kindle my fire!

To share in the service of God serving man,
To partake of his power and to feel that I can
Do all things in his strength in his service to be
A toiler with Christ while he quiets the sea.

To be strong when the tempest beats down on the sea,
And know that he rules over Love's Galilee:
To hear his low voice speaking peace to the waves,
And to know that the arm of Omnipotence saves!

O to share the sweet peace of his infinite calm,
And to feel the heartbeat of his blessed "I am"—
To know, though I die, I shall live yet again—
Is the unspoken joy of God's best gifts to men!

To hear the applaudits of triumphant saints,
Free from the fears and the follies of fleshly restraints—
To know that the spirit that strives shall be free—
Is the song of the victor most welcome to me!

"Grace" and "Joy."

I am happy in a little find I made in the dictionary to-day—"grace" and "joy" come from the same root-word: chara—joy; charis—grace. So I am glad to think that whatever is done graciously adds to the joy of service. And is it not true that a gracious way of doing things, as of saying them, brings brightness and blessing and genuine gladness to all life's efforts? Perhaps one of the secrets of joy in the service of God, serving men, is in the cultivation of this gracious manner which charms and cheers and constrains by all that is Christ-like and thereby beautifully Christian. Let us not forget this. If we would ourselves be happy and help to make others happy in the Christian life, it will be worth our while to cultivate the grace of joyfulness. It is not found in the apostolic list of the fruits of the Spirit and among the Christian graces to be added, but it is truly a grace, and of the family of graces. Joy is a part of the Christian's mother tongue.

Joy Through Tears.

The Psalmist strikes the note of life's diapason when he says: "They that sow in tears shall reap in joy. He that goeth forth weeping bearing precious seed, shall doubtless come again with great rejoicing bringing his sheaves with him." The last is a kind of commentary or explanation of the first. He that sows the precious seeds of truth, of gracious good will, of courageous hopefulness, of patient helpfulness, even in the midst of over-burdening discouragements, through the blast of blinding tears—going steadily on his way, patiently, pathetically at times, yet going on—he shall doubtless come again with great rejoicing, bringing his sheaves with him. And there will be recompense in the joy as in the harvest glory. His shall be not the har-

vest song and shout only, but that other something—

"The Joy of the Lord."

which the apostle must have had in mind when he wrote of "the joy unspeakable and full of glory."

I have often wondered just what mountain summit meanings there are in that word of the Master—"Enter thou into the joy of thy Lord." We have a hint at explanation in the language in Hebrew concerning Jesus, the author and finisher of our faith, who, "for the joy that was set before him endured the cross, despising the shame and is set down forever at the right hand of the throne of God." But of this the secret of his presence and of the fullness of his joy, must we say, while we sing—"Eye hath not seen, neither hath ear heard, nor hath it entered into the heart of man, what things God hath prepared for them that love him."

The fulness of his joy awaits! Yet may we have it here and now, in the measure of our receiving, for the Master has left us this word: "These things have I spoken unto you that my joy might be in you."

YOU ARE ALWAYS AS YOUNG AS YOU FEEL.

People grow old by thinking themselves old. When they reach the age of forty, fifty or sixty, they imagine that they look like others of the same age, and that they soon will be useless, unfit for work and unable to perform their wonted duties. As surely as they think this it will come true, for thought is creative. How many of us can say, with Job, "The thing which I greatly feared is come upon me?"

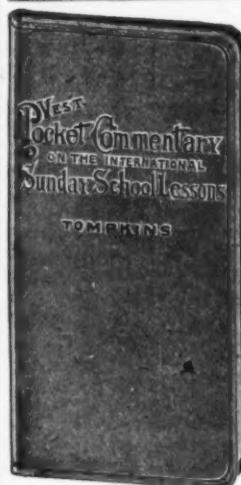
The time will come when children will not be allowed to celebrate their birthdays; when they will know that, by thinking themselves young, they will remain young, and that they will cease to grow old when they cease to believe in old age. The body is built up of beliefs, and our convictions are stamped upon every fiber of our beings. What we believe, what we think, that we are; so people who remain young in spirit never grow old.

Not one of a hundred students, of whom the writer was one, under Oliver Wendell Holmes at Harvard, ever thought of him as an old man, although he had then passed his eightieth birthday. His spirit was so young and he was so buoyant, so fresh and full of life, that we always thought of him as one of ourselves. His vivacity and joyousness were contagious. You could not be in his presence five minutes without feeling brighter and better for it. The genial doctor never practiced medicine, yet he did more to relieve human suffering than many practicing physicians. His presence was a tonic; it was a perpetual delight to be near him.—*Success for February.*

NEVER FORGET THE NOTE OF THANKS.

Be sure to send a note of thanks for a gift received at the earliest possible moment. Write it before your ardor cools. Make it hearty, spontaneous, enthusiastic. You need not be insincere. Even if you do not like the gift, you must like the spirit that prompted it. Never defer writing with the idea that you will thank the giver in person. You may do that as well when opportunity offers, but do not risk delay. Nothing is more discourteous than belated thanks.—*Ladies' Home Journal.*

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NOTES AND PERSONALS

It is reported that A. W. Taylor is soon to bring an English bride to this side.

Harry Hill goes from Cincinnati to Omaha to take the church where Bro. S. T. Martin resigned.

Bro. Trusley, formerly of the North Side church of this city, starts off well in his new field at Norwood, Cincinnati.

Six more added at Watseka, Ill., since last report. Bro. B. S. Ferall is their minister. The church never had a more hopeful outlook.

We call attention of our readers to the article on "Inducements to Buy Church Bells," which appears in another column. Read it.

A young man of ability and experience wishes to take up evangelistic or pastoral work. For particulars write J. W. Bolton, Nunda, Ill.

Clark H. Braden, of Cairo, Ill., filled the pulpit at Clarksville, Iowa, Feb. 16th. The work there is prospering under the ministry of A. R. Adams.

N. E. Cory has just closed a month's meeting at Mt. Sterling, Ill. There were 32 additions. E. M. Norton assisted. The church is doing excellent work.

S. F. Rogers reports 11 added to the church at Brook, Ind., since he began his labors there. He recently preached a few days at Remington, Ind., with six added.

Wanted—A middle-aged lady to keep house for old gentleman and grown daughter. A good place for a good person. Address O. D. Maple or J. H. Freeman, Cameron, Ill.

We received a special telegram from Wilson and Houston too late for last issue that the great meeting at Washington City has closed with three hundred and ninety additions.

The Ministerial Association of Carbondale met Feb. 3 and listened to an address by Harry E. Tucker of Murphysboro on the subject "The Church of the Twentieth Century."

Bro. C. J. Sharp, Hammond, Ind., reports six confessions since New Year began. They are happy and earnest, and Bro. Sharp is alive to the Lord's work.

E. W. Brickert, Houston, Texas, writes that Sunday, Feb. 10, was a day long to be remembered by that church. There were nine accessions to the church, six by confession.

J. Stewart Miller closed meeting at Austin, Minn., recently. There were nine additions, eight by confession.

The church is very much encouraged and is now preparing for the March offering.

The church of Greene, Iowa, is to have a rally and roll-call Feb. 13th. A. R. Adams has been secured to deliver the address. Bro. H. Lester Campbell, late of Cozad, Neb., has been called to the pastorate.

Geo. L. Peters closed a good year's work at Mound City, Mo. There were during the year seventy-five additions. All departments have done most excellent work and Bro. Peters continues his work with increasing interest.

J. Cronenberger closed a meeting of home forces at Ashland, Ohio, January 31. The immediate results were 53 confessions, six by letter and two by statement, and eight from other churches. The Church is happy and has taken on new spiritual life.

The attention of readers of the Christian Century is again called to the fact that the first Sunday in March is the time for the one annual offering in the churches for foreign missions. No church in the land should fail to make a worthy offering on that day.

R. B. Briney has resigned at Monroe City, Mo., to accept the position of state evangelist for Mississippi, his work to begin April 1. Bro. Briney has been requested to act as corresponding secretary for the church until they can employ a successor. If interested, write, inclosing stamp.

The students of the southern Illinois normal, under the auspices of the Y. M. and Y. W. C. A.'s, held a union meeting Feb. 9 in the M. E. church and listened to a lecture by Harry E. Tucker of Murphysboro. A large and appreciative audience greeted the speaker.

C. P. Smith, Richmond, Mo., recently delivered his famous lecture, "Our Missouri Women and What Shall We Do With Them," at Lawson, Mo. Bro. Smith has created some stir in the literary world for his brilliant attainments as a preacher and lecturer.

Geo. A. Webb writes that the Updike meeting in Wellsville, N. Y., was almost snowed under first week. Notwithstanding, there were eighteen additions. Brother Clarence Mitchell is the pastor and the meeting is to continue indefinitely.

J. H. Berkey, minister at Monroe, Wis., gave us a pleasant call last week. Bro. Berkey is known widely for his interest in prohibition. He was on his way to Boston to deliver his famous lecture on "The Hidden Hand of Christian Science Revealed," in the Berkley Street temple.

Meeting at the North Side church, Chicago, continues with increased interest and audiences. Bros. Spiegel and Naramore are doing their work

faithfully and it is being appreciated by the church members and friends. One confessed Christ Sunday night. Services begin at 8 p. m.

We have no complaint to make concerning our subscribers. Of course, there are some persons who are negligent about everything, especially about the payment of their debts, but The Christian Century has very few of such readers. They are the exception, not the rule. Send us a club of five new subscribers and in this way pay for your own paper.

In every church in the brotherhood missionary sermons should be preached throughout the month of February. Missionary songs should be sung; missionary prayers should be offered. Everything should be done that can be done to inform and to interest the whole congregation in the work of world-wide missions.

T. J. Thompson has announced that he is to close his work at Lincoln, Neb., on about May 1, at which time he will be ready to accept work in another field, and at which time the congregation will be in the new building. Bro. Thompson has certainly

TEETH AND FOOD.

A Help in Time of Need.

Sometimes bad teeth cause illness, particularly when they are not fit to masticate food. A man in Ada, Ohio, had all of his teeth drawn. He was sick with indigestion and lack of vitality and his teeth were in a bad condition. He expected, with a new complete set of teeth, to regain his health by thoroughly chewing his food, but he had an experience that is well worth knowing of.

"Instead of improving I continued to lose strength," he says, "until I was a mere moving skeleton. I tried a number of prepared foods, but none of them helped me until I got Grape-Nuts. The flavor pleased my palate at once. I soaked the food in cream and got along with it nicely. Within a few days I noticed that I was not so tired and jaded. Gradually I grew stronger, so I left off all other foods and took only Grape-Nuts.

"My old-time vigor came back and in two months I gained 17 pounds. This was remarkable for I am of spare build. Now I sleep and feel wonderfully well."

"Inasmuch as I am doing so nicely without teeth, I have concluded to wait until my gums have finished shrinking before having a set made. I don't believe I could have gone through the drain on my system had it not been for Grape-Nuts. There is no doubt about the life-giving and nerve-building force of that food. I talk Grape-Nuts to all of my friends." Name given by Postum Co., Battle Creek, Mich.

done a great work in the Capital City of Nebraska.

Owen Livengood of Montfort, Ohio, will hereafter report weekly the number of additions from all sources as reported in columns of our church papers. Following is report for last week: "Additions reported last week: By baptism, 3,133; from Baptists, 37; Methodists, 34; Presbyterians, 17; Congregationalists, 2; unclassified, 8. Total, 3,231. New churches dedicated, 4."

The missionary rallies being held over the country are proving to be most interesting and most profitable. These meetings are becoming increasingly profitable from year to year. The one in Chicago was a great event. It was one of the best meetings ever held in the city. It was equal to a national convention in many respects. The speeches were of a high order. The Monroe Street church acted a good part in entertaining the assembly.

The Young People's Society of Christian Endeavor of the North Side Christian church, Chicago, gave a social for the benefit of Miss Ethel Schuster, one of their members, who is in bad health, last week, at the home of Miss Anna Johnson, 1235 Marianna avenue. A very fine program of music and recitations was rendered and a collection of \$12 taken up.

It is hoped that the churches will do their best to raise as much at least as their full apportionment. This year should see a great advance all along the line. The standard of giving should be raised. The offerings should be more numerous and more generous than in previous years. The new workers needed in the field should be sent out. The \$200,000 needed for the work should be forthcoming.

To show that our Chicago Endeavorers are alive, we note the fact that the Evanston society holds the banner for the Evanston division; Irving Park holds the banner for Northwest division; Jackson Boulevard Endeavorers for West Side division; Union Church society, junior banner for West Side division; Englewood society, for Englewood division; and the First Church society for the South Side division.

Following is a summary of report of work at Gibson City, Ill., for 1901, as shown by clerk's report, read at the "Annual Rally Day" service, Jan. 5. Stephen E. Fisher, pastor: Additions during year, 67, 51 by obedience; net membership, 290; missionary offerings, \$426; total of money raised, \$2,774.42. Special services: In March, Willett's lectures, "Beginnings of Christianity;" in October, revival, in which E. A. Gilliland of Clinton, Ill., did the preaching.

The Disciples Divinity house received a complete set of Millennial Harbingers before Christmas. They were the gift of Mr. Geo. Vandervoort

of North Tonawanda, N. Y. They are bound in red morocco and are in every way the choicest and handsomest set of the Harbingers ever seen by the editor. This is the second complete set collected and given away by Mr. Vandervoort. The Divinity house has long desired a complete set of these books, and regards this gift with peculiar satisfaction and pride.

Our readers are showing their appreciation of The Christian Century by paying promptly. We did not send out any bills to our subscribers the first of February; if your subscription is over due and it is convenient you may renew your subscription by sending us one dollar. Or, better still, send us three new subscribers at special rate of one dollar each and we shall advance your subscription six months, or send us five new subscribers at the special rate of one dollar each and we shall credit you with one year's subscription.

Last Sunday was a splendid day with the Metropolitan church. Brother Scoville was at his best and spoke to one of the largest morning audiences ever assembled in the People's Institute. Nearly every chair was taken again at Oakley Hall at night. Our chorus of 52 is doing some excellent singing and adds much to our enthusiastic soulful services. The Metropolitan male chorus will sing next Sunday and the sermon will be devoted to our new church building. A grand time is anticipated. Three young men and one young woman, all recently from other cities, united with the church by letter. Our membership has increased from 107 to 234. "God giveth the increase."

Governor F. M. Drake, of Centerville, Iowa, has arranged to put \$10,000 in the new college at Tokyo, Japan. This includes \$5,000 formerly given. The new college will be known as Drake college. We ought to have \$25,000 for this new enterprise. We hope to hear from many others with special gifts. We cannot take the offerings of the churches for this work. Our greatest need in Japan is an institution of learning where young men may be trained for the Christian ministry. A number of bright, consecrated young men are ready to enter such a school. Let us have special gifts, quick and numerous, to complete this special work.

The German tract, "Meine Lehre," is out. It is an interesting and neat little pamphlet. Every German disciple should receive a copy. This pamphlet, like "A Christian or a Church Member—Which?" should be read by every Christian. Bro. Luttenberger, the author of these tracts, is meeting with excellent success in the German-American mission work. In securing a copy you will aid the German-American mission work. Brethren, please

do not overlook this matter, for there are 650,000 Germans in this city that need the Gospel of Christ. Pray for us. In regard to the work, address John G. M. Luttenberger, Christian Century, 358 Dearborn street, Chicago, Ill.

Marshall Ney won the sobriquet of "the bravest of the brave." There is no preacher in our ranks to whom this brave phrase can be more appropriately applied than F. W. Emerson, pastor of the First Christian church of Topeka, Kan. The record of his work in Topeka reads like a romance. He has been granted a leave of absence by the heroic band he serves to enable him to conduct a series of "evangelistic temperance meetings." At Sabetha, Kan., nearly two hundred and fifty signed the total abstinence pledge and two hundred and fifty signed the anti-tobacco pledge. In a letter just received Brother Emerson says: "I wish The Christian Century success. I like your spirit and your advanced view in the cause of religious reform." Such words from such a brave, true man reassure us in our work for the Master.

A STEADY WORKER

Coffee Works Slow but Sure.

Many people use coffee day after day without an idea of the serious work it does with the nerves, stomach, bowels and sometimes with the eyes, heart and kidneys. Its work is done gradually, that is, the poison affects the nerve centers a little to-day and a little to-morrow and so on, and finally the nerve cells are slowly broken down and then Nature begins the call for help.

It is a safe proposition that if a man or woman has headaches, stomach trouble or any such ailments come on at intervals, something is wrong with the food or drink, and this question should be investigated carefully, for health is the best capital any one can possess and willfully breaking it down is a piece of childish folly.

It is easy to leave off coffee if one will take Postum Food Coffee, properly made, for Postum has a delicious coffee flavor and a deep seal brown color which changes to a golden brown when cream is added, and it satisfies the coffee drinker without any of the bad effects of coffee; on the contrary, the result of using Postum is the rebuilding of the broken-down nerve centers by the food elements contained in it.

Postum is a pure food beverage made by scientific food makers and can be depended upon absolutely for its purity and the good results that follow its use.

To bring out the flavor and food value Postum must be boiled at least fifteen minutes after the boiling begins.

CHICAGO

CHICAGO EVANGELIZATION.

The greatest problem before the Church to-day is the evangelization and Christianizing of the cities of the world. Our commission is to every creature. The population of the world is crowding together into the cities as never before, and will likely continue to do so until a majority of its people will live in cities. The country districts have been depended upon to overcome the immoral conditions prevailing in our cities. The moral fibre of the city must be strengthened, or the time will soon come when the corruption of city politics and city life will dominate the entire country.

The task before us is the saving of our American cities, and to the Christian Church of Illinois falls the evangelizing of Chicago, the second largest city in America.

In the work of the C. C. M. S. all kinds of missions are represented. If you have any interest in missions here is your opportunity to manifest it.

Foreign Missions.

The population of Chicago has been variously estimated to be from 86 to 91 per cent foreign; that is, people who were born in a foreign country, or the children of foreign-born parents. Every country under the sun is represented in its population except Thibet and Turkestan. There are more Germans in Chicago than in any city of Germany except Berlin; more Swedes than in any city of Sweden outside of Stockholm; more Irish than in Dublin itself; more Bohemians than in any city in Bohemia, and many more Jews than there are in Jerusalem. The Dutch, French and Italians are numbered by the tens of thousands; the Africans and Chinese by multiplied thousands.

These people naturally gather into communities, forming great foreign cities within a city which is an aggregate of foreign cities. Little or nothing is being done by us for these people, except as a few of our mission Sunday schools are gathering in their children, teaching them the Bible in English, and instilling in them the American spirit.

There is no foreign field so fruitful for the plea we make as among the descendants of this foreign population. The various nationalities thrown together in the public schools, in the mart and in a common civic life, must of necessity seek a common language, which, with praise to them, is English; they soon lose interest in a foreign religion, with its ritual, priesthood and creeds that grew up in another atmosphere of monarchy and absolutism. The foreign churches that are not adopting an English service are losing their young people. Some of the most faithful Christians in Chicago come

from this source, but it is almost impossible to secure as converts those who cling to a foreign tongue. Among those who are breaking away there is a ripened field.

We should have money enough to sustain a large number of missions such as are now being conducted by A. Larrabee and others. Recently in one of our missions, where there were no children except German and Scandinavian, with perhaps a few Poles, Bro. Larrabee asked how many were foreigners. Not a hand went up. "How many are children of foreign parents?" was asked. Not one would own it. "How many are Americans?" was the next question, and over two hundred hands went up, some of the boys mounting chairs lest they be not counted. As they stood, they sang every line of "America" without prompting or books. Many of these children come from homes where the parents attend the cathedral church. Thousands of them are running the streets with no religious training. With these conditions, it either means infidelity, anarchy and religious indifference, or an intelligent, loyal faith in the Lord, that is in harmony with their political liberties. It depends upon the response of the Christian women of Illinois to this appeal for our special fund as to what shall be the fate of many of these whom God has brought to our very doors asking for the bread of life.

Home Missions.

If you believe in Home Missions, here is the opportunity of America. Chicago has continued to grow more rapidly than any other large city in the country. It is one of the gate-ways of the world. It has become the political center of America. From this point, in every national campaign, more people can be reached and influenced than from any other place in the United States. Even to the ends of the earth its commercial supremacy is felt.

It should be so religiously. It is the most widely known city on the continent. In every part of the world are people who have relatives here. If they become "Christians only," as from Jerusalem of old the Gospel will sound forth to the ends of the earth. "As goes Chicago, so goes the great Mississippi valley; as goes the Mississippi valley, so goes America; as goes America, so goes the world"—Darst—is likely not an exaggeration. Chicago holds the key to the future of America, and America has in the past few years come to the front as a world-power.

State Missions.

If we would come nearer home, the great mission field for us, as a people, is Chicago and the outlying cities that are dependent on its life. Here is half the population of "the State of Men." In one half we have over 700 churches contending for primitive Christianity and Christian union, while in Chicago

—the other half—we have twenty-one churches and nine missions. If we had one church for every 10,000 of its population, we would have about 200 churches.

This is a problem of the state, because we are sending our converts, our boys and girls to Chicago by the hundreds, to be lost because the few struggling churches cannot man the field, nor command their respect and service. From 1880 to 1890 the population of Chicago doubled, while 792 Illinois townships actually decreased in population. The past ten years indicate larger numbers, though a smaller percentage, of increase and decrease.

A prominent Christian worker recently said that nine-tenths of the Christian boys and many of the girls who came from the country to the city did not look first for a church or Y. M. C. A., but for the dives and dens of vice. They take this as an opportunity to satisfy their curiosity before they make their identity known. Being guileless, many are ruined before they ever find their places with the people of God. This has become a burning state issue. Will you meet it?

City Missions.

One of the most hopeful signs of the solution of this very vexing problem is the fact that the Christian Woman's Board of Missions has placed its hand to the Gospel plow, that our women are beginning to study the situation and are making it a matter of special prayer. Here in the city is entrenched wickedness, spiritual indifference, every fad and fancy not found in the rural districts; squalor, vice and want that makes the head faint and the heart sick. Here is the greed for gold and worldly honors as is found only in the city. Here the extremes of society meet; the great aggregations of America's wealth, and the

XX Bullet-Proof Clothes. YY

The Chicago police department was recently conducting some experiments with a view of testing some cloth of foreign manufacture which was supposed to be bullet-proof. The test demonstrated that a bullet fired from a large calibred revolver at a reasonable distance was unable to penetrate through the cloth. People in general are not, however, interested in clothes of that kind, unless it should be in time of war. What we are more interested in is the matter of health, and if you desire to make your body practically disease-proof, invigorate your system and purify your blood by the use of Dr. Peter's Blood Vitalizer, the old time-tried herb remedy. To be had of special agents or the proprietor direct. Address Dr. Peter Fahrney, 112-114 South Hoyne avenue, Chicago, Ill.

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54
72-17

uttermost depths of poverty, are found in her cities.

The disciples of the Lord in this city must be the imperial guard about whom this battle rages. A company following the lead of our Savior, obeying his will shall never know defeat.

DOUGLAS PARK CHURCH.

At last Douglas Park church is a fact, and it gives us pleasure to speak of the dedication which occurred last Lord's day afternoon. Bro. Taylor begins a meeting next Lord's day, and we confidently look for a great gathering at that place. It has given much encouragement to the brethren of that congregation to have their humble house of worship completed and the future success of that work is assured with their efficient and popular pastor, Bro. Clare L. Waite, complete master of the situation. Their present house will not be sufficient for their needs very long. We congratulate all concerned on the consummation of their devout wish.

HUMBOLDT CHURCH.

Is still unfinished, but the building committee of the Executive Board is wrestling with the matter, and hopes soon to overcome all obstacles and put the finishing touches to a much-needed improvement.

THE NORTH SIDE CHURCH.

Is holding a series of meetings, beginning every night except Saturday at 8 o'clock. Bro. O. P. Spiegel, the new pastor, late of Birmingham, Alabama, is doing the preaching, and in no ordinary, half-way, hard-to-understand manner. If you want to hear fine preaching you should take several nights and hear him. Take N. W. elevated cars to Fullerton avenue, and the church is only one block to the north and west. The meeting will have good results. If you cannot go you can at least remember him and the meetings in your daily devotions. Co-operative prayer is a good thing.

OUR CHICAGO MISSIONARY.

We have recently had an opportunity of looking over the diary of our Superintendent of Missions, Wm. Brooks Taylor, and are surprised at the amount of work he is able to do. We believe it will be of interest to our brotherhood to get a glimpse of his busy life, especially since we published his quarterly report last week. We publish the program of one day, Nov. 24th, 1901, as we take it from his diary.—Ed.

"I left home before 9 a. m.; went to the Ashland church for a business meeting at 10:30; decided on trying to



Good Advice

A writer in the Chaperone Magazine on Flannels, Blankets and Laces insists on little wringing for woollens and no rubbing for laces. Every intelligent woman has a method of her own but all agree on those two points—hard points using ordinary bar soap—harder, still with penny—cheap Washing powders.

Have used Pearline a number of years, and like it very much for all kinds of flannel garments. They are soft and nice after washing. Mrs. Rev. C. T.

Am never without Pearline. Use it with the most delicate fabrics and with coarse things. Find it satisfactory in all things. Mrs. Rev. G. E. L.

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secure a pastor for all his time and arranged to insure their part of his salary. I preached at 11 a. m. At the conclusion five persons came forward, all in the house who were not Christians. After the Lord's supper we organized a C. W. B. M. Auxiliary of fifteen members. I dined at 1:30, and at 2 o'clock I was on my way to see H. A. Easton to secure him to lead the song service in my Harvey meeting. At 3:30 p. m. we had a baptismal service at the Englewood Christian church. Bro. McCracken, superintendent of Ashland Sunday school, brought about thirty of the older children over.

"I spoke to them in the most simple and impressive way I could, telling them the meaning of the ordinance and how it set forth our faith in the resurrection of Jesus Christ and of our death to sin and resurrection to a new life with him.

"At 4:15 I was seven blocks away at the Emerald Avenue Presbyterian church, addressing a men's meeting of over 200, on "Character Building." At the close of this meeting I took the street car for Harvey, arriving in time for the Christian Endeavor meeting, in which I took part. I preached at night, beginning our meeting. We had an after meeting to plan for certain needed things and raised money enough for a singing evangelist for the meeting. I then took the Illinois Central suburban train and arrived home at 12:30 a. m. Monday morning, traveling over 50 miles by street car during the day."

JACKSON BOULEVARD CHURCH.

Although the special meetings have closed, the good work goes on. On Wednesday evening a large congregation gathered for the mid-week prayer meeting. One had only to look into the earnest faces and listen to the heartfelt prayers and helpful testimo-

nies to know that they understood the joy of willing service.

On Thursday evening a class of young men of our Sunday school gave a pie social. Each lady brought a pie and each gentleman 15 cents, which he exchanged for the pie, and helped the lady eat it. This with coffee constituted the refreshments.

A short musical and literary program was rendered and the remainder of the evening was spent in social converse and games and all went home feeling it was good to be there.

Sunday morning we had an enthusiastic Sunday school, with an attendance of 360, five new scholars and a collection of \$12.75. One boy has reached San Francisco on the trip, and several others are on the way.

Our Sunday morning service was fully as good as preceding ones. Bro. Nichols spoke on "The Fanatic in History," and mentioned Peter, Paul, Luther, Wesley and others and noted the fact that most great men were called fanatics. His sermon was addressed especially to the young convert, but we older Christians found a great deal for us also.



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CORRESPONDENCE

KENTUCKY NOTES.

By Geo. W. Kemper.

The Lexington Democrat in a recent issue says:

O. J. Young of Lexington is in a meeting at Stanton.

New Castle and Campbellsburg, Henry county, are without a pastor.

J. W. Rogers of Walton has given up the work at Campbellsburg, Henry county.

M. D. Clubb of Midway, financial secretary of the College of the Bible, writes:

D. W. Case of Corinth has accepted a call for fourth time at Unity, Harrison county.

The church at Marion is without a preacher and desires to employ one for part time.

The address of C. H. Hilton, formerly of Louisville, is 925 F street, Perry, Okla.

J. M. Vawter began a meeting with the church at Jeffersonville on last Sunday, the 16th.

There were six additions at the Broadway church, Louisville, on Sunday, the 9th inst.

Holton O. Frank of Lexington preached on last Sunday at the First church, Newport.

A meeting is now in progress at Mayslick, Mason county. Jos. Severance is the pastor.

F. M. Tindler of Carlisle delivered a series of four lectures at Morehead Academy last week.

H. C. Garrison of Danville and M. G. Buckner of Harrodsburg exchanged pulpits on last Sunday.

H. N. Reubelt of Jeffersontown, after a service of ten years, has resigned in New Castle, Henry county.

The South Side church, Lexington, and the church at Newtown, Scott county, are still without a pastor.

T. S. Buckingham of Washington, Mason county, is in a meeting at Murphysville schoolhouse in same county.

S. P. Spiegel, who graduated several years ago from the College of the Bible, is now state evangelist of Alabama.

State S. S. Evangelist Hopkins held a very successful institute at Harrodsburg last week, closing on Sunday night.

Don't forget the foreign missionary rally at Louisville Broadway church on the 25th. It should be very largely attended.

The churches at Fox Creek and Shiloh, Anderson county, are highly pleased with their new minister, R. M. Campbell of Lancaster.

The young people of the First church, Louisville, have announced a reception to be given by them and the congregation on Feb. 20.

The meeting at Park church, New Albany, in which the pastor, U. G. Sutherlin, was assisted by W. H. Alford, closed with 67 added.

We are glad to report that Brother Bela Metcalfe has recovered from his recent severe attack of rheumatism sufficiently to fill his appointments.

The work of world-wide missions is the great work of the church of the living God: It is the chief business of the church. No church exists simply for itself.

W. G. Conley, formerly of Lexington, reports 37 additions since he took charge of the work at Redlands, Cal., on Dec. 1. We rejoice greatly at his success.

The meeting at Franklin, Ind., in which the minister, C. K. Hudson, was assisted by Victor W. Dorris of Georgetown, Ky., closed with 157 additions to the church.

R. L. Cartwright of Dover has accepted calls for the ensuing year from the following: congregations, viz. Beasley Creek, Sardis and Johnsville, all in Mason county.

Geo. Gowen of the Broadway church, Louisville, has an enrollment of fifty young men in his Bible class that meets in his study every Sunday morning.

Victor W. Dorris of Georgetown is now in a meeting at Danville, Ill. He is in great demand for meetings.

R. L. Cartwright of Dover is assisting in a meeting at Siloam, Greenup county.

We extend our deepest sympathy to Brother F. W. Allen of Chillicothe, Mo., in the death of his excellent wife. Many friends in Kentucky grieve with him in his severe loss. May God bless and comfort him.

Kentucky friends are greatly rejoiced over the revival which was held recently at Portsmouth, Ohio, where G. P. Taubman, formerly of this state, labors so successfully. He was assisted by Evangelist S. M. Martin. About 250 were added.

At a recent meeting of the ladies of the Paris church, held for the purpose of devising means to raise money for the furnishing of the new church, twenty-five of the number present contributed the sum of \$900 from their private means.

President Burris A. Jenkins of Kentucky University preached at the University of Virginia on the 9th and 16th inst., and delivered a series of Bible lectures the intervening week. He goes from Charlottesville to Florida, where he is on the program for an address in the state convention.

The war cry of the Foreign Society for the year is: "Twelve new missionaries and \$200,000 for foreign missions." New workers are greatly needed. The missionaries are all overworked. The amount should and must be raised if this work is to go on successfully. Reader, God expects you

to do your part. Act accordingly on the first Lord's day in March.

The trustees of Hamilton College met yesterday morning at that institution at 10 o'clock for the purpose of taking up the matter of consolidation with Kentucky University of the college and making final decision in the matter, at least for the present. After careful consideration it was decided that it would be unwise to make the change at this time.

The first Sunday in June has been selected as College of the Bible day for our Kentucky churches. It is our intention, if possible, to secure the co-operation of every church and preacher in the state in making the day a great success. Every preacher thus far spoken to has given his most cordial approval, and promised his hearty co-operation. The time is at hand for one



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this worthy institution, and I believe united, enthusiastic effort in behalf of the brethren are ready to join with us in our undertaking to make the first Sunday in June a great day for the College of the Bible."

KENTUCKY SUNDAY SCHOOL NOTES.

Since last report we have held institutes at Fourth street, Covington, Falmouth and Carlisle. In all places we trust we did not make our visit of no avail, and in all we are sure we were greatly helped. Brother MacNeill at Covington supplemented some of our questions in a most practical way. To every boy and girl in attendance at our services who already did not possess an individual Bible he gave a substantial copy. Brother W. S. Willis at Falmouth is just beginning his work there, but he and his good wife are already greatly beloved. Our Carlisle institute was attended by bad weather, but the people came just the same. Brother Tinder, the state Endeavor president, is continuing his successful labor here.

We have added the following to our list of county superintendents:

Boyle—E. L. Grubbs; Shelby City, Laurel—Miss Sallie E. Hixon; London, Scott—L. H. Paxton; Georgetown, Gallatin—J. W. Peak; Warsaw, Harrison—Miss Lily Webster, Cynthiana.

Brother B. L. Smith has just sent us the list of schools in this state who observed boys' and girls' rally day. There are only twenty-two and their aggregate contribution was \$195. We are certainly much behind in this. We trust that at our Glasgow convention some one will be able to offer a solution of this really serious problem.

Robt. M. Hopkins.

Louisville, Ky.

NOTES FROM GEORGIA.

P. H. Duncan, late of Kentucky, now of Savannah, is making a fine impression on church and city.

A. B. Phillips and W. A. Chastain are doing aggressive work in First and Second churches, Augusta. The Second church has planned to begin a meeting the first Sunday in April.

Under the ministry of S. R. Maxwell the church in Macon is making unparalleled progress.

S. B. Moore of the First church, Atlanta, is winning his way in that great city. The church is very much alive and the outlook is indeed flattering.

S. R. Maxwell of Macon and E. L. Shelnutt of Valdosta will hold a meeting in the latter city beginning the third Sunday in this month. Beginning the first of April the church in Valdosta will build a ten thousand dollar church house on one of the most desirable corner lots in the city. The church is very enthusiastic.

J. E. Spiegel enters upon his third year at Sandersville. He has a firm

hold upon the people there and they in turn seem to have a firm hold upon Brother Spiegel. He is a well-grown, growing preacher.

J. H. Wood, one of the best men and best preachers in Georgia, is doing most excellent work in Winder. He and his church will have the pleasure of entertaining the next state convention.

T. M. Foster of Bishop, R. A. Helsabeck of Watkinsville, A. B. Reeves of Athens, L. F. Jackson of Auburn, E. C. Mobly, N. D. Meadow, all in the northeast district, are "true blue" and doing heroic service in their respective fields. The truth is, all the preachers in Georgia are overworked. The field is too large and harvest too white for the few laborers. Several able-bodied Christian men are needed now to fill vacancies made by H. C. Combs, S. P. Spiegel, G. W. Neal, and to enter new inviting fields. Georgia offers plenty of sunshine and shade, plenty to eat, plenty to drink (water, of course) and plenty of work to do.

E. L. Shelnutt.

FROM ALABAMA.

Brother O. P. Spiegel has left us and gone to Chicago, but we are sure he has not lost his love for his home state and Southern people.

Alabama is very conservative, but the leaven of Gospel truth is quietly but surely working here.

The Oxford church has paid the last dollar due on their centrally located lot. They have small house, good Sunday school and active board of officers. Brother Kilby Ferguson, our young-old preacher, is doing a fine work with and for them.

Birmingham church is in a series of meetings with Brother C. E. Powell, who is there on a prospecting trip with a view to locating.

Brother Bert White of Opelika writes encouragingly of the east Alabama field.

It has about been decided to pay off the last note on the Greenville church property. They are arranging to have a preacher locate there, and our executive committee has promised to aid them. A strong church there means much for central south Alabama.

J. A. Bennett, formerly of Illinois, but now of Pensacola, Fla., is in a great meeting at Selma and so great is the interest that many are nightly turned away. Many have turned to the Lord.

S. P. Spiegel, our state evangelist, writes me that H. G. Sedinger has been called to preach for the Athens church all of his time.

New Decatur has called Brother Gaff of Pennsylvania for all his time, and feels much encouraged.

Green county is soon to locate a man among them for all his time.

Brother S. R. Hawkins of Planters-

ville writes most encouragingly of the work in his large district.

Our state evangelist is doing a most excellent work in preaching the Gospel and assisting our churches and preachers to a mutual co-operation. He is a sweet singer, a good preacher, a hard worker. If you want a meeting this year at any time write him now and arrange for it, as his time is engaged ahead of his work. Address S. P. Spiegel, 1101 Tenth Avenue South, Birmingham, Ala.

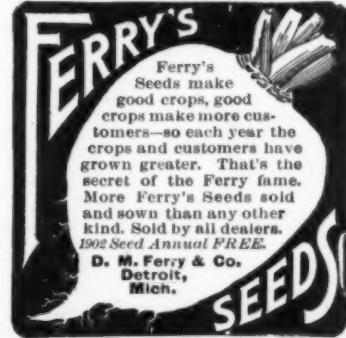
Brother D. R. Piper is doing good work in north Alabama, with Hartelle as his center and home.

Many doors are open to us, and we shall enter them as we can. We need more men and money. Give us the money and we can get good men. Please, therefore, send a contribution for Alabama missions to E. E. Linthicum, treasurer, Anniston, Ala., or, if you are unable just now, but hope to send later, write him of your intentions. It will encourage him.

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healthy. The house improvements are nearly all complete. We have bought new pews, new carpet, enlarged the house, papered the walls, and it will soon be beautiful—one of the prettiest in the state. Percy T. Carnes is our energetic preacher.

Thus you will see that the whole state is awakening to new life. We thank God, take courage and press on.

E. C. Anderson,
President State Executive Committee.

FROM FLORIDA.

Brother P. B. Hall began at Tampa the last Sunday in January.

Brother F. J. Longdon is at DeLand two Sundays in the month, and one each at Dogtown and Ocoee. Brother W. E. Dougherty has just closed a good meeting at Largo. Dougherty and Hall are both employed by the state board. The state convention meets at De Land March 18-20. Three additions to the First church, Jacksonville, in January.

Miss Burgess of India is to be in Jacksonville soon and expects to visit every congregation in Florida in the interest of missions.

John T. Boone.

FROM THE SOUTH.

BY O. P. SPIEGEL.

Brother S. R. Hawkins, Plantersville, Ala., writes that they are having a prolonged spell of bad weather and hence work on their new manse is somewhat delayed. He is rejoicing over the safe arrival of a nine-pound preacher in his home!

Brother B. P. Taylor, Glencoe, Ky., will not be in school at Lexington the remainder of the winter and desires to locate in his native state of Alabama. He is a good man and should find ready employment.

Governor Longino of Mississippi has asked the legislature to pass a prohibition law. Every disciple in the state should heartily second the motion.

E. L. Shelton, Valdosta, Ga., writes that his and S. P. Spiegel's "co-pastorship" of that church last year was pleasant beyond his expression. He is a congenial partner. He made a fine impression in all that section and has the good wishes of all. For four years he has done successful work in Georgia, and he knows Georgia regrets to give him back to Alabama. Georgia must have him again. Long may he live to sing and preach the Gospel. He is state evangelist, with headquarters at 1101 Tenth avenue, South Birmingham, Ala.

Mrs. Mary L. Geirs, who owns the famous Valhermoso Springs in north Alabama, in a letter to the writer says: "I believe this would be a fine place to establish a Christian college with a Bible department for young preachers. I do assure you if there is any one thing dear to my heart it is the

upbuilding of the cause of the Master at this place. I believe a good school would be a most effective means of reforming, enlightening, Christianizing this community, this state, the south. The situation is all that could be desired. The great healthfulness, the fine mineral waters, the romantic scenery; only two and one-half miles from the Tennessee river, eighteen miles from Hartselle, ten miles to Huntsville. I have a large old hotel building which could be utilized for the present. I am certain a paying institution could be started here with some four or five thousand dollars." I may add that one of the south's greatest needs is a first-class Christian college.

Brother B. F. Maners, of Mississippi, one of the greatest men in the brotherhood, began his jubilee year as a preacher the second Sunday in February. He says most of the year will be spent in Mississippi so that he will be able to say he has given fifty years to preaching the Gospel, and most of that time in Mississippi.

O. A. Moore, State Line, Ga., is spending part of his time preaching at Lebanon, near Roanoke, Ala. He is one of the salt of the earth.

Brother F. L. Adams, one of the pulpit, writes from Chattanooga, Tennessee: "I have closed my first year's work with the First church of Chattanooga and am now entering upon my second. I shall ever look back upon my first year's experience with the church here as one of my most pleasant ones spent in the ministry and shall pray to our Heavenly Father for his continued favors. The past year has been one full of loving service and one of encouragement in the spiritual growth of the church. Acquaintance has developed into loving friendships, and friendships have grown into the deep, warm fellowship which communion with the Master always begets in the hearts of his people. I have been rejoiced to see some of my people grow strong and stronger in the work of the Lord, and the true glory of every earnest pastor is to see his people walk in the truth and grow in grace and knowledge and favor of God. As a church we have had a most prosperous year. We have kept our open house for God through winter's cold and summer's testing heat, and God has richly blessed our faithfulness. Our audiences tax our seating capacity every Lord's day morning and during the past year many visitors have been for Christ. Our prayer meetings are our best and most enjoyable meetings, as they should be,

and they are well attended. Our church enjoys the blessing of a wholesome reputation in the city, and is known as 'Workers.' We have an enthusiastic and constantly growing Sunday school, and a live, working Christian Endeavor society, the workers of which are wide awake to every good word and work. Whatever may come and whatever go, we have an 'old guard,' a faithful, courageous band, to whom the preacher may go at all times, and they never fail him. There is no Chickamauga battlefield or Missionary Ridge they are afraid to storm. They will die on the field of battle with their faces toward the enemy, and the Great Captain will confer upon each one of them the badge of the Legion of Honor. Our future in Chattanooga is bright and cheering, as are the promises of God. With our armor on and our faces to the forward, we are praying and working for this year to bring along with its joys and sorrows greater victories and wider conquests for Christ."

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The Missouri Ministerial Institute is the successor of the Missouri Christian lectureship, far famed for frank and fearless discussion of living issues for the last quarter of a century.

The meeting this year will be held with the Columbia church, C. H. Wenders, pastor. By oversight the old date was announced instead of the new date, Monday after the second Sunday in April. Note change. April 14th, Columbia, Mo. Do not miss it. Great questions are in the air. Mutterings from afar are heard. A readjustment is going on. Come out and find where you are.

The only F. D. Power will be our chief speaker. Free entertainment.

H. A. Denton, President.

IN ST. LOUIS.

The most pleasing recent occurrence in the city was the Foreign Missionary rally at the Central church, February 10, from 10 a. m. to 4 p. m. Secretary F. M. Rains had planned it from the office, and secured the co-operation of all the preachers and editors. He spent Sunday, the 9th, with us, speaking at the Central in the morning and at Mt. Cabanne in the evening. These addresses were greatly enjoyed and were most profitable. Bro. Rains, visit to the field and the workers has evidently helped him greatly, and through him will help the churches. He succeeded in making the scenes vivid and picturesque and in bringing the foreign work nearer to our hearts.

A. B. Philputt of Indianapolis came to the rally and delivered a splendid address on "The Nobility of Giving." He was warmly received and unanimously requested to publish his address. The attendance of eager listeners increased throughout the day.

What They Said.

Howard T. Cree, pastor of Central: "Too often we find a return to an unapostolic dogmatism, rather than to apostolic zeal in missions."

"Ability and responsibility are co-ordinated. We ought to do what we can do; we must do what we ought to do."

G. E. Ireland, Carondelet church: "The authority for missions is found in the imperial command of the risen and glorious Christ, whose footsteps made the earth fragrant with flowers of mercy."

F. M. Rains: "When Consul Goode now was preparing to go to China, President McKinley said to him: 'Tom, be good to the missionaries. I think a representative of a Christian nation out there ought to go to

WHAT A SAMPLE BOTTLE OF SWAMP-ROOT DID

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To Prove what Swamp-Root, the Great Kidney, Liver and Bladder Remedy, will do for YOU, Every Reader of The Christian Century May Have a Sample Bottle Sent Free by Mail.

Among the many famous cures of Swamp-Root, investigated by The Christian Century the one we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy.



T. F. MCHUGH.

Tacoma, Wash., Nov. 29th, 1901.

DR. KILMER & CO., Binghamton, N. Y.
GENTLEMEN:—It gives me great pleasure to add my testimonial to that of hundreds of others regarding the wonderful curative properties of Swamp-Root. I had a lame back three years ago before leaving North Dakota for the coast. Soon after my arrival in

the Puget Sound country it became very much worse. I felt certain that the coast climate had given me acute rheumatism and came to the conclusion that I could not live in this climate. Later I became convinced that what I really had was kidney trouble, and that the rheumatism was due to my kidney trouble. The lameness in my back increased rapidly and I had other symptoms which indicated that I would soon be prostrated unless I obtained relief quickly. Noticing your offer of a sample bottle of Swamp-Root, free, I had a friend write for one and began taking it immediately. Within three weeks the lameness in my back began to disappear. During that fall and winter I took three one-dollar bottles of Swamp-Root with the result that I became completely cured and no longer have pains in my back and can exercise vigorously without telling any bad effects. I have recommended Swamp-Root to several of my acquaintances who were similarly affected and without exception they have been greatly benefited by its use.

Yours very truly,

T. F. McHugh

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Lame back is only one symptom of kidney trouble—one of many and is Nature's timely warning to show you that the track of health is not clear.

If these danger signal are unheeded, more serious results are sure to follow. Bright's Disease, which is the worst form of kidney trouble, may steal upon you.

The great kidney remedy, Dr. Kilmer's Swamp-Root, is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy for kidney, liver and bladder troubles.

EDITORIAL NOTE—Swamp Root has been tested in so many ways, and has proven so successful in every case, that a special arrangement has been made by which all the readers of The Christian Century who have not already tried it may have a sample bottle sent absolutely free by mail. Also a book telling all about Swamp-Root and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the wonderful curative properties of Swamp-Root. In writing be sure to mention reading this generous offer in The Christian Century when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y.

church at least once on Sunday." So he goes. His wife is a disciple."

"Dr. Macklin takes to philosophy like a cat does to cream."

"This world in all its history never saw a greater scoundrel than Li Hung Chang."

Dr. W. E. Garrison: "The 'Go' of the commission echoes down the centuries as no other word ever spoken by man; while from the Christless nations swells the appeal: 'Come over and help us.'"

"Israel was ready to fall when she began to think that God loved Israel to the exclusion of all other nations."

O. A. Bartholomew, field agent, St.

Louis: "I can recall many instances of God's answering prayer, but it has always been in his way, not mine."

A. B. Philputt, Indianapolis: "We do not speak so as to make our voice heard in the human conscience."

"When a sinner and his Savior get together on the same ten-cent piece they are not far apart."

"God is the first cause and the final cause of giving."

"The withholding of money due to God is not economy, but the road to ruin for the individual or the nation that does it."

"The church does not need to pray louder, but to give more."

33.82

Jas. N. Crutcher, Compton Heights: "We are the sum and substance of all the yesterdays."

"Failure in our obligations to the heathen is the only thing that can make us a 'disappearing brotherhood'."

W. Daviess Pittman, Second church: "If we cannot go ourselves, we can send a representative who shall serve in our stead."

"The time has come when we ought to make offerings instead of taking collections."

Bro. Rains conducted a spirited conference on "Preparation for the March Offering," and announced that we would have another and even a better rally next year.

Briefs.

S. W. Crutcher assisted his son, Jas. N. Crutcher, in a successful meeting, closed February 7th, with twenty or more added.

Howard T. Cree is doing a splendid work with the Central. He and John L. Brandt are recent accessions to our force. Under Bro. Brandt's ministry the First is crowded for room.

The Y. P. S. C. E. of the Fourth church are conducting a lecture and entertainment course.

Dr. J. H. Garrison returned February 8th from Eureka Springs, feeling greatly improved.

Frank G. Tyrrell.

DR. WILLETT'S LECTURE COURSE IN KANSAS CITY.

The churches of Kansas City and vicinity arranged with Prof. Herbert L. Willett for a course of lectures to be given in the First Christian church during the week beginning Sunday, February 2d. The course of lectures were "Studies in the Life of Christ." The attendance was large, there being about seventy-five preachers present. In connection with the lecture course the churches joined in a missionary rally preparatory to the March offering.

This was one of the splendid features of the program, and the forenoon and afternoon of Thursday was devoted to this purpose. The imitable Rains was present, and though he does not possess the same robust physique as of yore he is on fire with enthusiasm for missions, and his address on his impressions during his recent visit to Japan and China was characterized by a humor and pathos that stirred the great gathering to its depths. The Lord bless men like Brother Rains—men who have a message and are ready to press it. No question as to results. There will come of it untold blessings to the churches of Kansas City and vicinity.

Now for a word regarding the lecture course. While it was boldly asserted by some that only a handful were interested in his lectures this proved to be far short of the

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mark. The First church in Kansas City is one of the largest in the brotherhood. It was crowded at the day sessions and at the night sessions people were turned away by the score. All available space was filled with chairs and a line of people stood about the walls to the extent that standing room was at a premium. It is safe to say that no man among us could command such widespread and universal attention in so busy a city as Kansas City as Brother Willett, and there was almost the universal opinion among those who may be considered to differ radically from him that he has been a most misunderstood man.

The lectures that seemed to develop the greatest interest were: "The Outline and Chronology of Jesus' Ministry"; "The Teachings and Miracles of Jesus," and "The Program of Jesus." The first was clear cut and forceful in declaration, the second was a diamond set about with pearls.

Does he believe the Bible and does he believe that it was written by chance and without design? Ask for a consensus of opinion among those who enjoyed this lecture course. Does he believe in the miracles of Jesus? Who would dare to assert that he does not? How could thought be more definite or language more precise or sentences more concise than were employed to describe Jesus, himself a miracle and a worker of wonders and miracles among the people! The climax of this lecture was one that swept the people with the feeling that Jesus was none other than the Son of God and the savior of men. Take the miraculous element out of the gospels and the entire historical narrative falls, so Brother Willett believes and is most clear and concise to assert. The program of Jesus was not without a divine definiteness. This was closely linked with his lecture on "The New Evangelism" and "Christian Unity." Our readers are so familiar with his recent editorial utterances in the Christian Century that it is useless to undertake to acquaint them with his position. It will suffice to say that these were the only lectures that received any adverse comment, in view of his recent book, "Our Plea for Union and the Present Crisis."

In an open parliament he was careful to call for all points of criticism, and when the distinguished A. B.

Jones—distinguished by his years of service and loyalty to the cause of Christ, asked that if in the problem of Christian unity he meant that we are to become really a "disappearing brotherhood," the reply was: "By no means." and his book makes no such an assertion. He insists that this is the time, the niche of time for us to set ourselves to the task of Christian Unity. He does not insist that his is the only plan. He attempts to be suggestive rather than to lay down rules of Christian union. The world is not to come to us, but we are to go to

HALF RATE TO TORONTO.

February 23, 24 and 25, the Wabash Road will sell excursion tickets from Chicago to Toronto and return, at one fare (\$12.40) for the round trip. This is on account of the convention of the Students' Volunteer Movement for foreign missions. Tickets will be good to leave Toronto, returning until March 5, inclusive. Write for time-cards. Ticket office, 97 Adams-st.

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Christ, not back to Christ, but forward to Christ is our watchword.

Brother Willett is a delightful speaker and teacher. The people hear him gladly for the simplicity and directness of his thought, and the ease and grace with which he delivers himself of his great themes. There is power in his words for they are characteristic of piety and painstaking. Not a believer only in the ethical life of our Lord, but that he came forth from the Father, breathing his spirit, and that in like manner we may possess that spirit; by standing on the precious promises of Jesus and his apostles, he undertakes to show something of that spirit in his life and speech before the world.

Bro. Willett has many warm friends in Missouri. We are joining hands as never before with the great and intelligent brotherhood of that great state in the progress of the things that pertain to the kingdom of our Lord. It is the truth for which we are seeking and the truth that will ultimately triumph. God speed that great day!

R. L. W.

ILLINOIS C. E. NOTES.

The work is being pushed vigorously in each of the eight districts of the state, looking to better organization of the forces of our young people and to a larger offering for Joliet in helping them in their most heroic attempt to build a church.

Personal appeals enclosing postal for reply are being sent by the district superintendents to every society in the state. In districts 1, 4, 5, 6 and 8 this initial canvass is complete and the pledges are beginning to come in. With a possible few exceptions, it ought not to be necessary for the superintendent to have to send appeal after appeal before getting a response. The next few weeks will determine whether your society is one of these exceptions. Let every pastor and C. E. president help us in this work by urging their society to make a pledge. The young people of Illinois ought to contribute \$1,000 to this new church at Joliet this year.

H. E. Tucker in District 8 volunteers to visit several societies and lecture in the interests of the work, donating the proceeds to the Joliet fund; this is worthy to be imitated. "Help Joliet build a church" is a rallying call to a service worthy our best effort, dear

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friends! Send in a pledge to the state superintendent or an offering to State Treasurer Ida J. Swan, Chambersburg, Ill. Stephen E. Fisher, State Superintendent.

Gibson City, Ill.

ILLINOIS BIBLE SCHOOL NOTES.

There are thirty new schools giving to Illinois missions so far this year. Every school having a live missionary superintendent who will take the trouble to inform his school about the work being done will become a contributor. Last Lord's day the Concord school (Tazewell county), after learning of the matter, gave more than it was asked. P. S. Kilby is the superintendent.

Some of "the necessary" is appearing in sight for the lot to be purchased by the new Kewanee church. This has been volunteered by members and friends of the church. Updike will hold a meeting during the summer. Plans are to begin at once for its success. The brethren there are all workers, and no idlers. The meeting is to be held in a tent.

J. Fred Jones is in a meeting here at present. It is held in a hall in a good location. There is a growing interest and attendance. Jones makes the Scriptures plain. He teaches them. W. S. Rose of Kewanee is leading the singing.

Illinois has demonstrated what may be done in extending the kingdom. With the amount of money at its disposal the state board has done a creditable work. With a more generous response on the part of all the churches and Bible schools the appeals that have heretofore gone unanswered may be heard.

A. C. Roach, Supt.
Wyoming.

CLEVELAND AND VICINITY.

An enthusiastic missionary rally was held in the Euclid Avenue church Feb. 11. Brother A. McLean, the honored president of the Foreign Christian Missionary Society, presided. His missionary zeal is as fresh and as contagious as of old. Indeed, it grows every day. He was the life of the whole meeting.

Able and inspiring addresses were delivered on various phases of the great missionary problem by M. J. Grable, H. R. Cooley, J. E. Pounds, Lathrop Cooley and Mrs. Jessie Brown Pounds of Cleveland, and J. G. Slayter of Akron. M. D. Adams, who will return to India in a few weeks, gave a stirring address on the progress of Christian influence in India. Mr. and Mrs. Davis, now of Bedford, Ohio, who are under appointment to go to India, were present and lent much interest to the meeting.

W. W. Sniff, late pastor of the Franklin Circle church, leaves this week for his new field at Rushville, Ind.

The sixtieth anniversary of the organization of Franklin Circle church will be celebrated with a union meeting at 2 p. m. Sunday, Feb. 23. This was the first church organized in Cleveland on the simple New Testament basis. Under the leadership of John Henry, one of the noted pioneers of the restoration movement, twenty-nine persons banded themselves together in the apostolic faith. Of this number the veteran preacher, Lathrop Cooley, is the only survivor.

B. F. Jones, former pastor of the Glenville church, has accepted the pastorate of the Tabernacle church, Decatur, Ill., and will leave with his family for that work next week.

M. B. Ryan.

ANNOUNCEMENT OF ENTERTAINMENT.

Congress of Disciples, Cleveland, March 25, 26, 27.

The chairman of the entertainment committee of the "Congress of Disciples," which meets in Cleveland March 25, 26 and 27, would like to have all delegates who expect to attend this convention notify him of their intentions not later than March 15.

The headquarters of this entertainment committee will be at the Y. M. C. A. building, corner Prospect and

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My way is to strengthen the inside nerves. I bring back the nerve power which alone makes each vital organ do its duty. No other remedy does that; and in most chronic diseases there is no other way to get well. Don't let doubt or prejudice keep you from asking about it.

Simply state which book you want, and address Dr. Shoop, Box 595, Racine, Wis.

Mild cases, not chronic, are often cured by one or two bottles. At all druggists.

Erie streets, where all the meetings will be held. All delegates will be expected to report at this building and register with the entertainment committee immediately on their arrival in the city.

Address all communications to L. S. Sowers, 88 Lawview avenue, Cleveland, Ohio, chairman of the entertainment committee.

EASTERN LETTER.

The great meeting in Washington has closed. The additions up to Sunday night were, I think, 373. Brother Wilson would give the invitation Monday night, at his lecture on "The Life of Christ." Have not heard the result. The mission in the S. E. will have to have a new chapel to help take care of the large flock now at Ninth street. The first payment must be made on the lot at once. Any one anywhere in the United States who can send something to this grand work in our capital city will do a good work. The churches there are all working hard to help themselves and help each other. Let brethren who have once been in Washington and moved to other points send back something to help this work.

J. O. Shelburne of Baltimore helped W. S. Hoye in a meeting at Downsville, Md., in January. They had twenty-one added. This is a splendid meeting for this church in a small village. H. Trail led the songs. H. C. Kendrick held his own meeting with the assistance of the good brethren at Hagerstown, in January. They reported sixteen added before the meeting closed.

C. C. Jones, who took up the work at Snow Hill and Good Will, reports one baptism in December and one in January.

Jacob Walters reports he will open a mission near Ocean View, Del.

A very sad duty was mine on Jan. 28th to say words of comfort to a beloved brother, W. H. Chilcoat of Joppa church, over the remains of her who had been his companion in life for but eighteen months. It had been my pleasure to unite them in marriage. She leaves an infant, who will miss the sweet influence of the gentle mother.

Our aged Sister Eavey of Boonsboro church was deprived of her companion, James Eavey, whose body was laid away on Jan. 26. Our sympathy goes out to these sorrowing ones.

Let every church in Maryland, Delaware and District of Columbia come up with a liberal offering for foreign missions the first Lord's day in March. Let none be missing when the roll is called.

Flournoy Payne of Colorado has taken the work at Fulton Avenue, Baltimore.

M. H. H. Lee reports one added by

letter in January and one baptism at Fulton Avenue. J. A. Hopkins. Rockville, Md., Feb. 13.

ST. LOUIS LETTER.

Fourth church, E. T. McFarland, minister, is giving its constituents an entertainment course. John L. Brandt and Frank G. Tyrrell are among the attractions.

The meeting at Compton Heights, in which my father, S. W. Crutcher, assisted me, closed on the 7th inst. Eleven were baptized and nine were received by letter and statement.

Orton C. Shedd, a member of Compton Heights church, died Feb. 12, of injuries received at Hannibal, Mo., in January. He was a liberal contributor to every good cause. His life was as nearly blameless as I have ever known. Mrs. Shedd, so faithful in her devotion to the National Orphans' Home and to the Mothers' and Babies' Home, has the sympathy of all St. Louis Disciples in her sad bereavement. They formerly resided at Watseka, Ill., and in Chicago.

W. A. Moore, of Beulah church, is in a meeting somewhere in Iowa. He takes his vacation now rather than in the heated term when the workers are away.

I had the privilege of hearing four lectures by Prof. Herbert L. Willett, in Kansas City last week. It was a little amusing to hear the "argifyers," who had come with the proverbial chip on their shoulders, say that they had "agreed with Willett all the time," etc. I enjoyed him very much and his reception was in the nature of an ovation.

James N. Crutcher.

OHIO LETTER.

I. J. CAHILL

Since the last Ohio letter Ohio ministers have been busy in various works, not least notable of which is in resignations. It is to be hoped that other of their activities have been more useful.

T. W. Pinkerton goes from Kenton to the church at Salt Lake City. He has done a splendid service for six years, and leaves only on account of the health of his family, to the sincere regret of the entire church at Kenton as well as hosts of friends in the city and his brother ministers throughout the state.

Harry G. Hill leaves the Fergus Street church in Cincinnati to go to the First church, Omaha, Neb.

J. L. Smith, after a vigorous work for a year in Jackson, leaves that field. What is his destination is not known to the present scribe.

W. W. Sniff leaves the Franklin Circle church in Cleveland to accept the pastorate of the Rushville church in Indiana.

H. L. Atkinson has resigned the work at Cedar Avenue, Cleveland, after a brief pastorate. Geo. B. Stewart closes his work at Madisonville, March

1st. He has been with them a little over a year.

All these brethren have done good service and it is a matter of regret that Ohio is to lose in them some of her best workers.

Sumner T. Martin will begin the pastorate of the Kenton church about March 1st. E. P. Wise takes the work at the Cedar Avenue church in Cleveland. These are real accessions to the

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St. Louis, Mo.

ministerial forces in Ohio and we bid them welcome.

S. H. Forrer of Fostoria is assisting C. A. Freer in a meeting at the Franklin Avenue church in Columbus. S. M. Martin is with the Central and R. W. Abberley in the same city.

It is time to be thinking and planning for the Congress in Cleveland March 25th-27th. You cannot afford to miss it.

BOULDER, COLORADO. LETTER.

The Christian church in Boulder has just had the greatest meeting in her history, resulting in 106 accessions. The meeting began December 29, continuing five weeks, and was conducted by the pastor, Rev. J. M. Lowe, assisted by Brother De Loss Smith of Indianapolis, who had charge of the singing service and which contributed much to the success of the meeting. Brother Lowe is a persistent, tireless, personal worker, and preaches the gospel in its purity with such convincing power and wholesome argument, that people are enabled to clearly see their duty and gladly respond, and submit in cheerful obedience thereto. In addition the number of additions above named, 24 more have been added to the membership of the church since Brother Lowe was installed as pastor, making a total of 130 since last May. An indebtedness of \$3,000 has been provided for, and money sufficient to furnish new seats for the church also secured, and all expenses of the five weeks' meeting paid, through the wise management and persistent efforts of Brother Lowe. This splendid meeting terminated with a grand reception given in the church the evening of February 3, when two more were added to the membership. Very truly yours,

J. W. Sibbit.

FROM NORTHWEST IOWA.

Roy H. Polly preached at Kingsley last Lord's day. Bro. Polly has completed four years of diligent study at the Bible college of Drake university. He is a young man of marked earnestness and with good scholarly ability. The former pastor at Kingsley, Rev. Isaac Elder, is now at South Ottumwa. Other changes are coming in the near future in this part of the state.

The church at Castana has been doing nothing for a number of years. Their house of worship stands empty. Some of the members are conducting a Sunday school at a school house not far from town, and this has been attended with fine interest. Lately a number of our members from Whiting have moved over into that vicinity and will prove a valuable addition to the members there.

H. M. Dale, minister at Sloan, says farewell to that church next Lord's day, Feb. 16. He has been nearly 18 months there and much sincere regret

is expressed at his leaving. The entire community have learned to regard him with respect. He becomes the field representative in Iowa of our Benevolent association. His headquarters will be Des Moines.

The Onawa church is steadily pushing along. Special arrangements are made for a missionary rally, Sunday, March 2. The pastor has prepared a popular lecture and has secured quite a few engagements to deliver same.

At Whiting we have been held in a state of suspense and inaction for many months during the building of our new church. We are now kept waiting for the new seats, otherwise we are ready to dedicate. We may enter our new edifice early in March. We think it a model design of an up-to-date church, beautiful and utilitarian. After dedication we expect to begin an aggressive evangelistic campaign. Last week a meeting was in progress at Lincoln church, six miles southwest of Whiting, with very good promise, conducted by the writer, but an outbreak of smallpox rudely cut short the services. One confession.

John Williams.

NEBRASKA SECRE- TARY'S LETTER.

S. T. Martin aided Bro. Howes at Schuyler for a few days and the result was 18 additions, 15 by baptism. The interest was good.

Three added to First church, Omaha, on the 2d inst.

A. B. Moore is now in a meeting at Belvidere. Seventeen had been added up to the 7th inst., with meeting still in progress. He is available for another meeting after this closes. Speak quick.

L. A. Hussong closes at Fairfield and begins his work at Ashland on the 23d. Had one person to baptize. Fairfield is seeking a preacher to take the work.

J. B. White will close his work at Wakefield, April 1st.

R. L. Johnston, Winger, Ont., would like to come to Nebraska for work.

C. C. Atwood and wife have located at Galva, Iowa, temporarily. He sends a life membership pledge to Nebraska state work. He has purchased a home at Table Rock and expects to live in this great and prosperous state.

J. W. Hilton preached again for the secretary on the 9th. Bro. Vanderzee for some reason did not get here. The church at Ulysses none the less took an offering of \$7 for Bro. Vanderzee and forwarded it to him. I wish especially to commend this brother to the churches. A number of the congregations of the state habitually fail to do anything for state work. Now here is an opportunity for such, if they have any "conscience" against "boards" and "societies," to do something for a worthy mission preacher of the Lord. His address is Wm. H. Vanderzee, 715 C street, Lincoln, Neb.

Foreign Missions now plead for a

hearing. The first Lord's day in March the time. The Lord said "Go," the reason. The nations of the world need the uplifting power of the Gospel, and this is the opportunity. In most of the state we have enough and to spare, and this suggests the method. Given all these, the time, the opportunity, the all sufficient reason and the method, whose will be the guilt if we are found wanting?

Scott's Bluffs congregation is asking for a meeting and help to hold it. They have built a house at considerable sacrifice and really need the assistance asked. We shall help if we can. The same will likely be true

CHANGE OF CHICAGO PASSENGER DEPOT.

Beginning December 29th, all passenger trains of the Nickel Plate road will arrive at and depart from Grand Central station, Fifth avenue and Harrison street, Chicago, instead of Van Buren street station, as formerly.

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It will make you comfortable, buoyant, happy—gives you ability to work and enjoy life. It is simple, wholly adjustable to any figure. Worn with or without corset.

We have over 15,000 letters like this:

Chandler, Okla., July 27, 1898.
Your Brace did all you said about it and more for me. It has saved me a big doctor's bill and brought me good health, which I had not had before in 25 years. My troubles were dropsy, headache, lung disease, stomach and other ills to which women are subject. MRS. E. B. DICKINSON.

Write today for particulars and illustrated book
from plain sample envelopes. Address
The Natural Body Brace Co., Box 744, Salina, Kansas.
Every woman should have this Brace.

To the Land of FRUITS AND FLOWERS FLORIDA

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Through Sleepers from Chicago
Leaving at 9 p. m.

Passing through the beautiful Mountain Region in the daytime and arriving at St. Augustine at a convenient hour in the morning.

CITY TICKET OFFICE
232 Clark St., - - - CHICAGO.

of Gering when their new house is finished.

Wright is having a good hearing at David City.

H. G. Hill of Cincinnati, O., will take the Omaha First church work beginning on the 23rd inst. We give him a welcome.

W. A. Baldwin.

Ulysses, Neb.

AUTHORITY IN RELIGION.

Since publishing the readings for the Cleveland Congress of the Disciples of Christ a number of inquiries have come to us as to the prices of the books mentioned. Below we give prices of the books we can furnish. "The Seat of Authority in Religion," James Martineau, \$4.50.

"Faith and Rationalism," by Geo. Park Fisher, 75 cents; "Grounds of Theistic and Christian Belief," G. P. Fisher, \$2.50; "Old Faiths in New Lights," Newman Smyth, \$1.50; "Christian Life and Theology," Foster, \$1.50; "Christ and Christianity," Alexander, 75 cents; "Inspiration and the Bible," R. F. Horton, \$1.25. Any other books can be furnished those interested in the authority of religion by The Christian Century Company.

NOTES FROM THE FIELD.

I preached at Harvey, Ill., February 2. The church there has taken on new life and is planning for aggressive work. I was impressed with the enthusiasm of their young men. Brother R. L. Wilson of Missouri will be their pastor.

Kankakee church counts itself fortunate in securing R. E. Thomas for its pastor. There will no doubt be a strong church in Kankakee in the near future.

The Illinois mission board met in Bloomington, February 4th. I was much impressed with the thoroughness of the organization and the business way the brethren are going about the missionary work. The board publishes the Illinois Christian News, which promises to be a great help in the work. It seems to me this is a good way to manage a state paper.

F. A. Sword is in his third year at Leroy, Ill. The work is prosperous and promising there.

J. E. Stebbins took the work at Fisher only a few months ago. C. L. Wood assisted him in a meeting. While there were no additions, much good was done.

J. I. Judey assisted in the ordination of the church officers during the meeting and the outlook is much brighter for the Fisher church than it has been for some time.

I next visited Farmer City, Ill.; found no preacher and spoke to appreciative audiences both morning and evening. They have a beautiful church home and expect to secure a pastor in

Are You Constipated?

If so, to say nothing of your discomfort, your intestines are blockaded by impurities and disease germs which should be expelled. Constipation is quite a general trouble, especially in the case of elderly persons, and what is necessary is a thorough but not violent cleansing by a remedy which will at the same time tone up and strengthen the bowels. Such a one is—

Dr. Peter's Blood Vitalizer

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It is the discovery of an old German physician—has been in use for over a century and while it cleanses and tones the blood it invigorates and builds up the entire system. Dr. Peter's Blood Vitalizer seldom fails to cure constipation, indigestion, stomach and bowel troubles, kidney and liver troubles, rheumatism and all diseases caused by impoverished blood or from a disordered stomach.

No Drug Store Medicine—To Be Had Only of Regular Vitalizer Agents, Many of whom Having Been Cured by the Remedy Solicited the Agency to Supply their Friends and Neighbors.

Persons living where there are no agents for Dr. Peter's Blood Vitalizer can, by sending \$2.00, obtain twelve 35-cent trial bottles direct from the proprietor. This offer can be obtained only once by the same person. Write to

DR. PETER FAHRNEY, 112-114 South Hoyne Ave., Chicago, Ill.

the near future. There is a large number of faithful disciples—that know why they are only Christian—in Farmer City, and with a faithful leader should accomplish much for the cause.

People seem anxious to subscribe for the Century.

The work in Bloomington is very promising. The contract is let for the new church and no doubt it will only be a short time until they will need a third.

C. G. Cantrell.

We call attention to the advertisement of the Natural Body Brace Co., Salina, Kan., in another column. This is a company of very high standing, vouched for by leading banks throughout the country. Their home banks say the company's methods of doing business are all that a customer could ask. They prove by the most skilled physicians and thousands of wearers that their brace is the best of cures for ailments peculiar to women and girls, and for abdominal weakness, backache, lung troubles or general weakness of either sex. It cures after everything else has failed. Their book of plain, common-sense reasoning, which is fully illustrated, is sent free in sealed envelope to all who ask for it. They refund the purchase price to any who are not pleased with the brace after 30 days' trial. We suggest that you write to them for full information.

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THE HOME

Dreaming of Home.

It comes to me often in silence,
When the firelight sputters low—
When the black, uncertain shadows
Seem wraiths of long ago;
Always with a throb of heartache
That thrills each pulsive vein,
Comes the old, unquiet longing
For the peace at home again.

I'm sick of the roar of cities,
And of faces old and strange;
I know where there's warmth and
welcome,
And my yearning fancies range
Back to the dear old homestead,
With an aching sense of pain;
But there'll be joy in the coming
When I go home again.

When I go home again! There's music
That never may die away,
And it seems the hands of angels
On a mystic harp at play
Have touched with a yearning sadness

On a beautiful, broken strain,
To which is my fond heart wording,
"When I go home again."

Outside of my darkened window
Is the great world's crash and din,
And slowly the autumn shadows
Come drifting, drifting in;
Sobbing the night wind murmurs
To the splash of the autumn rain;
But I dreamed of the glorious greeting
When I go home again.

—Eugene Field.

Beautiful Evergreen Vines.

One of the charming features of home life at the capital is the evergreen adornments of its climbing vines, which in so many instances completely envelope and embower fences, verandas, cottages, as well as the more stately and pretentious homes.

At this writing, when every other living thing is dead, sear, barren and leafless, the "running winter ivy" and the "winter honeysuckle" are fresh, green and inviting, and are a source of pleasure to look upon.

The ivy is a natural climber, and without training or support will go to the top of your house, spreading out from the ground gracefully and fan-like, as it goes higher and higher, and a few settings will cover its sides completely.

The winter honeysuckle is also exceedingly popular here as a fence, porch, trellis or veranda adornment and shade, which is also in green foliage the year round, and in summer when in bloom is so fragrant that the air is filled with its aroma for rods around. Both vines have a beautiful

Dr. Price's Cream Baking Powder

Used in Millions of Homes.
40 Years the Standard. A Pure Cream of Tartar Powder. Superior to every other known. Makes finest cake and pastry, light, flaky biscuit, delicious griddle cakes —palatable and wholesome.

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POWDER CO.,
CHICAGO.

NOTE.—Avoid baking powders made from alum. They look like pure powders, and may raise the cake, but alum is a poison and no one can eat food mixed with it without injury to health.

dark green foliage, and both are exceedingly ornamental.

The honeysuckle vines need a little training up and fastening, and with this aid will run twenty-five feet or more. It has a wonderfully massive growth of leaf and vine, and to let it run unchecked upon your fence will give you a solid width of two feet or more.

Either or both of these vines are much used here in our cemeteries for covering the graves of our loved ones, as both are frost proof and perpetually green, and when once started to grow, no noxious growth is possible.

Both are used as indoor ornaments, and may be set in vases and trained up to form a beautiful arch over your window, and from thence around the ceiling of your room. They are very

hardy and may be propagated from roots or cuttings, and will stand sending long distances by mail or otherwise, and if set out and kept well watered for a time will soon start to grow. There are several varieties of these vines growing here, some of which lose their foliage in winter, but the kinds we mention are perpetually green.

Capt. E. A. Wilson,
Washington, D. C.

The license of commissioners of Gloucester, Mass., have made it a rule that when a drunkard has been brought before the courts and convicted of the folly, the saloonkeepers are notified not to sell him liquor for six months.

54.2

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For the Home Education.



BEST CHRISTIAN SONG BOOK

For the Church Inspiration.

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The plan of churches supplying their members with religious papers is becoming quite popular and is destined to be a great boon to the churches that adopt it. We desire to encourage this plan. No paper in the brotherhood has made such rapid strides and come into prominence and favor so rapidly as has **THE CHRISTIAN CENTURY**. It is wide awake, newsy up-to-date, helpful, and has the most scholarly and well chosen editors and contributors of the brotherhood. It is the peer of any paper among us, and is recognized by many as

The Best Family Christian Paper.

Church Services, Sunday Schools and Endeavor meetings should be made attractive and delightful. Nothing adds more to the interest and effectiveness of these services than the inspiration and power of new soul-stirring songs. No song book has ever been produced that so completely and admirably fills the requirements of our churches as does Christian Melodies. It has songs suitable for every occasion and for every department. It is especially well adapted to Evangelistic, Sunday School and Endeavor services, as well as for regular church purposes. It contains many fine solos, quartetts, etc. has many of the most popular hymns that have been in use, besides the large quota of up-to-date songs by the ablest writers. Its extraordinary merit is attested by its unprecedented reception. Everyone who uses the book is delighted with it. From every quarter come words of highest praise and commendation. The testimony of musicians, singing evangelists, and all who have used it, is unanimous in pronouncing it without exception or reservation the best all purpose book that has been produced. It is mechanically perfect, neat, artistic and durable. The selling price is \$20.00 a hundred, \$2.50 a dozen, not prepaid. Single copy, post-paid 25 cents. Already hundreds are enjoying the benefits of these powerful agencies in Christian work, and we hope to supply a still larger number and add **10,000 new subscribers to THE CHRISTIAN CENTURY** through our most Remarkable Premium offer, whereby churches may obtain

...Christian Melodies Absolutely Free...

Until further notice we will send Christian Melodies **FREE** as a premium with clubs of subscriptions to **THE CHRISTIAN CENTURY** in accordance with the following schedule:

100 copies of Christian Melodies for 25 New Subscribers.

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50 copies of Christian Melodies for 15 New Subscribers.

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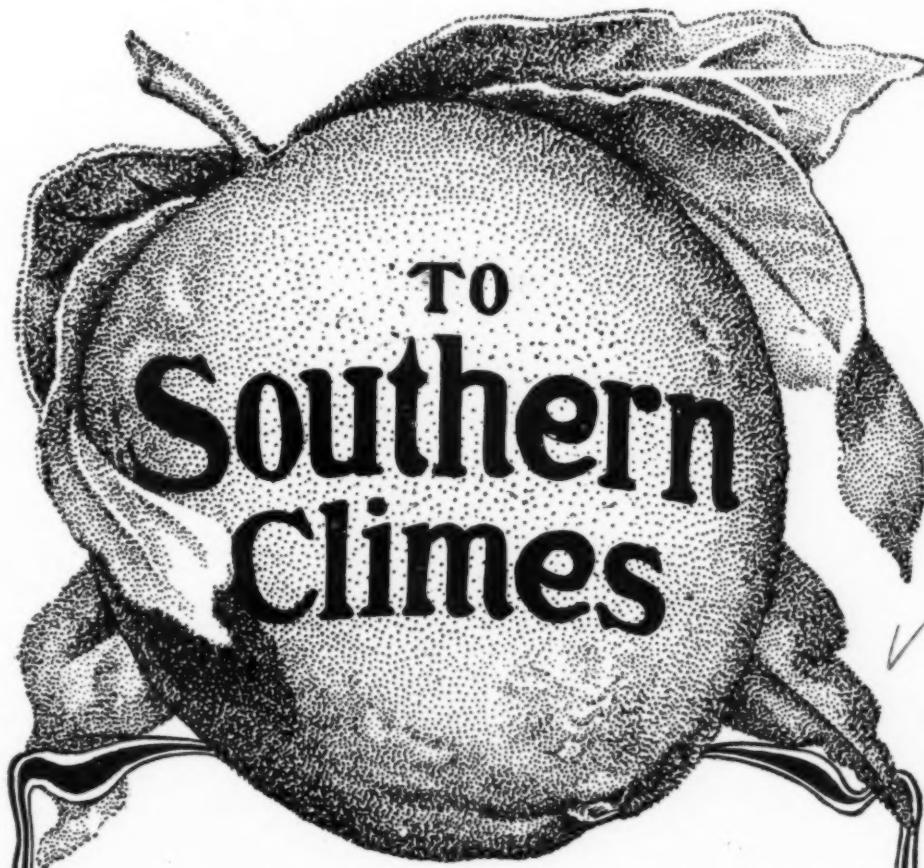
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The above offer is for **NEW SUBSCRIBERS ONLY**. So many appeals have been made to allow renewals to count in the club, we have decided to present here conditions upon which old subscribers may be included: **All Arrearages Must Be Paid in Full, at the Regular Arrearage Rate, and One Year in Advance, And For Every Renewal Subscriber Included 25 Cents Must Be Added.**

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